

3166 a

A Commentary
OR
EXPOSITION
UPON THE THIRD
Chapter of the Prophecie of
Bible - Old Test - Amos
A M O S.
K Deliuere

In xvii. Sermons in the Parish Church
of MEYSEY-HAMPTON in the
Dioceſſe of Glouceſter.

B Y
SEBASTIAN BENEFIELD
Doctor of Diuinitie.

2 COR. 12. 14.
I ſeeke not yours, but you.



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THE First Lecture.

AMOS 3. 1.

Heare this word, that the Lord hath spoken against you, O children of Israel, against the whole family, which I brought up from the land of Egypt, saying,

You onely haue I knowne of all the families of the earth: therefore will I punish you for all your iniquities.



Auing heretofore, by the gracious assistance of the Almighty, finished my Exposition vpon the first and second Chapters of this Prophesie of Amos, I doe now aduenture vpon the third, in a sure hope and confidence, of the continuance of the same assistance vnto me, not doubting, but that the Lord will enable me to goe forward in this courte, if he shall see it to be to his glory, and to the good of his Church.

This third Chapter is Amos his second Sermon against the

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King-

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Kyngeome of the ten Tribes, the Kingdome of Israel. It was made, as it seemeth, when their then King, Jeroboams sonne of Iaah, the thirteenth King of Israel, though wicked for his life, yet happy in warre, had vanquished and subdued many of the Syrians, and had recovered the coast of Israel
^a 2 King. 14.25. from the ^a entring of Hamath, vnto the Sea of the plaine; and had taken ^b Damascus and Hamath. Then the people of Israel, growne insolent with victories, and rich with spoiles, became lasciuient and wanton, and spurned at the preaching of the Word of God. It was now high time for Amos to bestirre himselfe, and to remember them of the fickle estate wherein now they were. Hee was their Prophet, peculiarly sent to them from God; and it lay vpon him, to call vpon them. He doth it in this his second Sermon.

- The parts
are three:
- 1 An *Exordium*, or an entrance into the Sermon,
vers. 1.
 - 2 A *Proposition*, containing the summe of that
whereof he admonisheth them, vers. 2.
 - 3 An *Enarration*, a *Declaration*, an *Exposition*,
or an *Expoltion* of the matter in hand, from the
third vers. to the end of the Chapter.

We are to beginne with the *Exordium* or entrance to the Sermon. It is an *invitation* to attention: and containeth certayne arguments of perswasion. Three they are; all of weight, and in themselves auailable.

The first is taken from the *authority* of the *Word*, to the hearing whereof they are invited. It is *Verbum Iehova*, the *Word of Jehovah*, the onely true and everliuing God. Heare this *Word*, *non meum somnium*, not any dreame of mine, nor my word, nor the word of any mortall wight, but the *Word of the Lord*, *Heare this Word, that the Lord hath spoken*.

The second is taken from the *quality* of the parties invited. They are *Fili Israel*, the children of *Israel*. By this compellation they are put in minde of their stocke and lineage that they were sprung from, and came out of the loines of *Jacob*, whose name was changed to ^c *Israel*; whereby they may well be admonished, either to insist in the steps of that holy Patriarch,

^a Gen. 32.28;
^b 35.10.

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triarch, or like disobedient and degenerate children to expect punishment from the Lord : *Heare this Word, that the Lord hath spoken against you, O children of Israel.*

The third is taken from the memory of their greatest deliverance, their deliueraunce out of Egypt. By this benefit, had there beene nothing else, were the Israelites deeply obliged to give care to the Word of the Lord their Redeemer and deliuerer. *Heare this Word, that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying.*

In the handling of these words, I purpose to hold this course : first, to expound the words ; and then to obserue out of them such instructions as they naturally offer vnto vs, and may befor our good.

Heare this Word that the Lord speaketh against you.

Heare, Listen vnto it, not onely with the outward sense of your eares, but yeeld vnto it also willing allel in your minds. Heare it interioris auditu : so Albertus Magnus expounds it, Heare with your inward hearing. In the phrase of the Gospell, it is Audite & intelligite, Matthe. 15. 15. Hearc and understand.

Heare this Word] This word is with *Castalio*, dictum, a saying ; with *Albertus* it is, something signified by voice, which remaineth in the heart of the hearer, after the voice is gone. It may bee the decree of God and his ordinance, touching that he will doe vnto Israel ; and so *Jonathan* in his *Chaldee paraphrase* seemes to take it ; *Heare this Word, that the Lord hath decreed.* In the *Vulgar Latine* I read, *Audite verbum, quod locutus est Dominus ; Heare the Word that the Lord hath spoken.* Our now English is right : *Heare this Word that the Lord hath spoken.*

Hath spoken ! To, or against whom ? עלייך אלהים, *To you, or against you : to Drusius.* The originall is, *Super vos, over you or vpon you : Drusius well renders it, to you, or against you ; and Petrus Lusitanus not amisse, contra vos, vel de vobis, against you, or concerning you.* *To children of Israel.* The Hebrew is בְנֵי יִשְׂרָאֵל Benes Israhel,

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^a Herod. l. 3.

^e Iliad. & 161.
237 240. 276.
368. &c.

Iisrael, sonnes of Israel. Children of Israel, or sonnes of Israel, the Israelites are meant. Each phrase may be parallel'd in the Greeke tongue. First, the children of Israel, for the Israelites: So speake the Greekes, ^d Παιδες Ἰσραὴλ, the children of the Ethiopians, for Ethiopians themselues. Παιδες φιλοσόφων, the children of Philosophers, for Philosophers themselues. Παιδες ἰατρῶν, the children of Physicians, for Physicians themselues. Againe, the sonnes of Israel, for the Israelites. And so speake the Greekes, ^e γῆς Ἀχαιῶν, the sonnes of the Grecians, for the Grecians themselues. Its very frequent in

^f Homer. I meet with one place in the Greeke Bible, where-with I will for the present content my selfe. It is *Ieret* 3. 6. The words are τὸς γῆς Ἰude, καὶ τὸς γῆς ἵερουσαλήμ εἰπεῖσθε τοῖς γῆς τοῦ Ἰερούσαλημ; the sonnes of Iuda, and the sonnes of Jerusalem, ye sold to the sonnes of the Grecians; where the sonnes of Iuda are put for the people of Iuda, and the sonnes of Jerusalem for the inhabitants of Jerusalem, and the sonnes of the Grecians for the Grecians themselues: iust, as it is here, the sonnes of Israel for the Israelites themselues.

^f Drusius Adag. Sonnes of Israel] It is an Hebrew Proverbe; ^g filiij filiorum Hebræi. ecce sunt ut filij; Sonnes sonnes, behold they are as sonnes. Druua. 2. ex R. Henna. You may vnderstand thus: The sonnes of sonnes are accounted of as sonnes; or, they are truly sonnes; sonnes not in name only, but in very deed.

ⁱ cibrot. 3. 19. In the name of sonne, sometime the Nephew is to be vnderstood. So it is, *Haggai* 1. 1. Zerubbabel is there called the sonne of Shealtiel; whose sonne hee was not, but Nephew, for hee was sonne of ^g Pedaiah, and Pedaiah sonne of Shealtiel. And so is it *Ezra* 5. 1. Zechariah the Prophet is there called the sonne of Iddo, whose sonne he was not, but Nephew; for he was the sonne of Barachiah, and ^h Barachiah the sonne of Iddo. Now as a sonne is sometimes put for a Nephew, so are sonnes for a posterity; So in my Text, the sonnes of Israel are put for the posterity of Israel. The sonnes of Israel, Secundum carnem, non secundum spiritum, as Petrus à Figuerio speaketh; the sonnes of Israel after the flesh, not after the spirit. Sonnes of Israel, such as were lineally descended from the

^b zacbar. 1. 1.

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the loines of Jacob, who was surnamed Israel. These sonnes or children of Israel are here further described to be that whole family which the Lord brought vp from the land of Egypt. Heare this Word, that the Lord hath spoken against you, O children of Israel, against the whole family, which I brought vp from the land of Egypt.

Against the whole family] The Hebrew word here is מִשְׁבָּחַ Mischbakhah, and signifieth a family. So its translated by Brentius, and Calvin, and Drusius, and Gualter, and Junius, and Piscator: and so is it in our newest English; against the whole family. A family, to speake properly, is of them that are contained in one and the same house: it is a household consisting of persons of divers sexes, ages, statures, strengths, and abilities. But this narrow signification of a family will not serue for this place. For it was not onely a household that the Lord brought out of Egypt, it was more than so.

The Author of the Vulgar Latine gives here a larger scope. *Familia* contents him not; *Cognatio* is his word. Not a family, but a kindred must serue his turne. His reading is *Super omnem cognationem*. It pleaseth Luther, and Mercer, and Varabius. Against all the kindred. A kindred wee know may containe many families: and many were the families which the Lord brought vp from the Land of Egypt; yet is not this word kindred of extent sufficient to comprehend the great multitude that was brought vp from the land of Egypt.

Nation is a fitter word with Castilio: Heare this word, that the Lord pronounceth to you, to the whole Nation, which I brought vp from the land of Egypt. It was indeed a Nation that the Lord brought vp. A Nation, and therefore many kindreds, and more families. Yet need wee not refuse either the word kindred or family as vnsit for this place; for each of them may well bee vsed to signifie a Nation. The reason whereof Kimhi giueth, quia ab initio gentes singula ab uno aliquo viro defluxerunt; because at first Nations had their beginning from some one man that was head of a family or kindred.

A Family for a Nation you haue, Mic. 2. 3. Behold, saith
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the Lord; behold, against this family doe I devise an euill. Against this family, that is, against this Nation of the Israelites. So haue you, Jerem. 8. 3. Death shall be chosen rather than life, by all the residue of them that remaine of this euill family. This euill family is the nation of the Iewes. I read of the family of Egypt, Zack. 14. 18. and therethe family of Egypt, is the nation of the Egyptians. Such is the signification of the word family in my Text; against the whole family, that is, against the whole nation of the Israelites.

By this whole family of the children of Israel, some doe vnderstand all the people which the Lord brought vp from Egypt, which afterward wasrent into two Kingdomes, the Kingdome of Iudah, and the Kingdome of Israel. So Saint Hierome, and Remigius, and Hugo, and Lyra, and Dionysius. Some by the children of Israel doe vnderstand the Kingdome of Israel, the Kingdome of the ten Tribes, and in the whole family brought vp from the land of Egypt, they will haue included the Kingdome of Iudah, the other two Tribes; the Tribes of Benjamin and Iudah. So Theodore, and Albertus, and Mortanus, &c Quadratus, and Christophorus à Castro.

Petrus de Figueiro takes this whole family to be here vled Ap-
postoric, by Apposition; to expresse what is meant by the
children of Israel. The children of Israel, that is, the whole family, kindred, or nation of the Israelites which the Lord brought vp from the land of Egypt. The like doth Tauer-
ner in his English Bible; his Translation runnes thus: Heare
what the Lord speakeþ unto you, O ye children of Israel, namely
unto all the Tribes whom I brought out of Egypt.

I take them to be in the right, who by the children of Israel, doe vnderstand the Kingdome of the ten Tribes, and by the whole family brought vp from Egypt, the other two Tribes: the Tribes of Iudah and Benjamin: to this sense, Heare this word, this sentence, that the Lord pronounceth against you, O children of Israel, and not against you alone, but euen against all those whom I brought vp from the land of Egypt. All that are in the same fault doe well deserue the same punishment. If Iudah sinne as well as Israel, Iudah shall bee punished as
well

well as Israel. Hear therefore this word, not only you of Israel, but you of Iudah too, all you whom I broughte vp from the land of Egypt.

All, which I broughte vp from the land of Egypt] How can this bee? Of those which the Lord broughte vp out of Egypt, all that were of ⁱ twenty yeeres old and vpward, ^{i Numb. 14. 30.} all saue two, Caleb the sonne of Iephunneh, and Joshua the ^{& 32. 11, 12.} sonne of Nun, died in the Wildernes. They died there, and therefore they came not into the Holy Land.

Againe, the deliuernce of Israel out of Egypt was about ^{k An. M. 2454.} ¹ seuen hundred yeeres before the ⁱ time that this Prophesie ¹ Which was ^{An. M. 3158.}

What? Seuen hundred yeeres before this time! Its then to be presumed, that all, which so long before were broughte vp from Egypt, were long ere this time dead. And so out of doubt they were. How then is it, that here so long after it is said to the children of Israel from the Lord, *Edaxi, I brought you, your whole family, vp from the Land of Egypt?* The Israeltites, to whom this speech is, had for the place of their nativity and habitation the land of Iudea. Never had they beene in the land of Egypt, and yet may there be a good construction of what is here said vnto them; *Edaxi, I brought you, your whole family, vp from the land of Egypt.* Albertus makes the construction; I brought you vp, *vos in patribus*, you in your Fathers. So doth Petrus Lusitanus; I brought you vp, *vos utiq. in parentibus*, you in your parents. And so Piscator, I brought you vp, *vos in maioribus*, you in your Ancestours. You, in your Fathers, in your Parents, in your Ancestours, I brought you vp from the land of Egypt.

I brought vp from the land of Egypt] The words we met with before, Chap. 2. 10. There they were by me expounded; and haply you will not thinke it fit, I should say the same againe vnto you. Wherefore for a full exposition of these words, and the profit to be taken by them, I referre you to my fifteenth Lecture vpon the second Chapter of this Prophesie of Amos.

Hitherto haue I dwelt ypon the opening of the words of my

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my present Text. I gather vp all in briefe. *Hearre*] not only with the outward eare, but also with the assent of minde; *heare and vnderstand*, —this word] this thing, this sentence, this decree, —that the *Lord*] *Iehouah*, the onely true euer-lasting and Almighty God —hath *spoken*] hath pronounced —over you] vpon you, to you, against you; against you *O children of Israel*] ye the sonnes, the posterity of *Jacob*, and not against you onely, but also —against the whole family] the whole Nation of you, them of *Indah* too, against you all, whose Fathers, Parents, and Ancestours —*I brought vp*] and deliuered with a mighty hand and out-stretched arme—from the land of *Egypt*] that land, wherein they liued in great slavery and bondage, —*saying*] after this manner as it followeth, vers. 2. *You only haue I knowne, &c.*

The words you see are expounded. It remaineth now, that we gather from hence such obseruations as are here naturally offered vnto vs, and may be for our instruction.

Of the three perswasory arguments here vsed by *Amos* to moue the *Israelites* to attention, the first is taken from the authority of the Word to the hearing whereof they are inuited, it is *verbum Iehouae*; *Hearre this word, non meum somnum*, not any dreame of mine, not my word, nor the word of any mortall wight, but *verbum Iehouae*, the Word of *Iehouah*, the onely true and euerliving God. *Hearre this word that the Lord speakest against you*. My obseruation is :

The Word of the Lord is diligently to be hearkned vnto.

Were it not so, never would the holy Prophets haue beeene so frequent in that their invitation; ^m *Audite verbum Iehouae*, *Hearre ye the Word of the Lord*. That same generall Proclamation, *Mat. 11. 15.* *Who soeuer hath ears to heare, let him heare*; repeated in sundry others places of the New Testament, what else implieth it, but that all are bound to heare? The voice that spake out of the cloud at the time of Christ his transfiguration, *Matth. 17. 5.* it laid no more but this, *This is my beloved Sonne in whom I am well pleased, heare ye him*. *Hearre him*, saith that voice, as if in hearing were comprised all the duties of man. *Christ Jesus in the tenth of Luke,*

^m *Esa. 1. 10.*
& 28. 14.
Ierem. 2. 4.
7. 1.
9. 20.
10. 1.
27. 20.
19. 3.
21. 11.
29. 20.
31. 10.
ⁿ *Matth. 13. 93.*
Mark. 7. 91.
& 23.
Luk. 8. 8.
13. 35.
Reuel. 2. 7. 11.
17. 29.
3. 6, 13. 22.

Luke, the nine and thirtieth verse, speaking of one thing that is necessary, speaks of nothing but of hearing the word. *Martha, Martha, thou art carefull, and troubled about many things: But one thing is necessary, and Mary hath chosen that goodpart. One thing necessary, and Mary hath chosen it!* what is that? She sitting at *Iesus* feet did heare his Word. See now, to heare the Word of God is so necessary a thing, that all other necessities should giue place vnto it.

It makes much for this necessity of hearing, that the Word of God is called meat, *Heb. 5. 12.* and the want of this word, a famine, *Amos 8. 11.* What can from hence be collected, but, that it is as necessary for vs to heare the word of God, as it is to eat?

Much more might be spoken to shew the necessity of this duty of hearing the word of God; but I haue said enough for the confirmation of my doctrine:

The word of the Lord is diligently to be hearkned vnto.

One reason to enforce this duty, I take from the person of him, from whom this duty is inioyned vs. He is in my Text called *Iehouah, the Lord: Hearc this word that Iehouah the Lord speaketh. Iehouah, he is our Creator, wee are his creatures; hee is our Shepherd, wee are his Sheepe; hee is our Psal. 23. 1. Master, we are his Servants; hee is our Father, wee are his children; he is our King, we are his Subjects.* Say now, is not the creature bound to obey his Creator, the sheepe his Shepheard, the servant his Master, the child his Father, the subject his King? The Scripture sheweth it: yea nature teacheith it. If then the Lord speake vnto vs, we are to heare him.

A second reason to enforce this duty, I take from the great value and high price of obedient hearing. Obedience in this kinde is better worth than any sacrifice, yea than all the sacrifices that can be offered. *Samuel auouchereth it, 1 Sam. 15. 22, 23.* where he that reproueth *Saul* to his face: *Hath the Lord a great delight in burnt offerings and sacrifices, as when the voice of the Lord is obeyed?* Behold, to obey is better than sacrifice: and to hearken, than the fat of Rammes. For rebellion is as the sinne of witchcraft, and stubbornesse is as ini-

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quity and idolatry. See here how elegantly Samuel deciphereth two contraries, Obedience and disobedience? He maketh the one to be better than sacrifice; the other to bee as witchcraft and idolatry. Obedience is better than sacrifice: for hee that offereth a Sacrifice, ¹ offereth the flesh of some beast: but he that obeyeth offereth his owne will, as a quicke and reasonable sacrifice, which the Lord well accepteth. Disobedience is as witchcraft and Idolatry. If, when the Lord imposeth some duty vpon vs, we then conferre with our owne hearts, as ² Saul consulted with the woman of Endor, or as ³ Ahab with Beelzebub, whether wee shall hearken vnto the voice of the Lord, or not; this is disobedience, and disobedience in a high degree; as prodigious as witchcraft and idolatry. Now this second reason I thus frame. God liketh of obedience, and preferreth it before sacrifice; he hateth disobedience as he doth witchcraft and idolatry; therefore it is our duty, refusing this, to embrace that: and when the Lord shall speake vnto vs, to hearken vnto him, and obey his Word.

A third reason to enforce this duty of hearing the Word of God, I take from the consideration of the punishment that shall bethide the disobedient. The disobedient shall be sure to be punished. Our warrant for this we haue, Deut. 28. 15. If thou wilt not hearken unto the voice of the Lord thy God, to obserue and to doe all his Commandements and his Statutes which he commandeth thee; then shall all these curses come vpon thee, and ouertake thee. Cursed shalt thou be ⁴ in the City, and cursed in the field: Cursed in thy basket, and cursed in thy store: Cursed in the fruit of thy body, in the fruit of thy land, in the increase of thy kine, and in the flocks of thy sheep: Cursed when thou commest in, and cursed when thou goest out. With these and the like curses, how sly soever thou be, thou shalt alwaies be enironed, it will not boote thee to seeke starting holes. If thou goe into thine house, and shut the dore, and double barre it, yet shall the serpent come in and sting thee there. If thou goe into the field, and seeke meanes to escape, thou shalt meet with a Lion vpon the way: if thou slip aside from

¹ Greg. Moral.
lib. 35. c. 10.

² 1 Sam. 28. 7.
³ 2 Reg. 1. 2.

⁴ Deut. 28. 16.

⁵ Amos 5. 19.

from the Lion, a Beare shall meet thee. Be thou assured, God hath his storehouse full of rods, not of three or four sorts only, but of infinite to pay thee home, if thou wilt not hearken unto his voice.

But if thou wilt hearken unto the voice of the Lord thy God, ^{to observe and to doe all his Commandements which he com-} ^{2 Dent. 28. 1.} mandeth thee, then shall blessings come as thicke vpon thee. Blessed shalt thou be in the City, and blessed in the field: blessed in thy basket, and blessed in thy store: blessed in the fruit of thy body, in the fruit of thy ground, in the fruit of thy Cattell, in the increase of thy kine, and in the flocks of thy sheepe: blessed when thou commest in, and blessed when thou goest out. With these and other like blessings shalt thou bee compassed about, if thou give eare unto the voice of the Lord thy God.

Now this third reason I frame thus: If the obedient shall be blessed and rewarded for bearing, and the disobedient cursed and punished for not bearing the voice of the Lord our God, then it behoueth vs with all diligence to give eare vnto his holy Word.

From the reasons enforcing the duty of hearing the Word of God, I come now to make some vse of the doctrine deliuered.

It may serue first for reproofe. For the reproofe of such as refuse to heare the Word of God. Such, as if they had no soule to saue, yea, as if they beleueed, that there is neither God nor Deuill, neither Heauen nor Hell, doe stop their eares, that they may not heare. Very desperate is their disease. The ^a Queene of the South shall rise vp in iudgement and condemnē them. She thought it worthy her labour, to make a long iourney to heare the wisdome of Salomon; and yet, behold, more than Salomon is here. Here, not farre hence, in this place, and present with you is Christ our Lord. Salomon, a man. Christ is God. Salomon a mortall King, of the Kingdome of Christ there is no end. Salomon a King by humane succession, Christ by diuine eternity. Salomon a sinner inwrapped in the allurements of lasciuiousnesse, Christ ^b with- ^{b 1 Pet. 2. 22.}

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out sinne, without guile, ^c harmelesse and vndefiled. Salomon gaue his Parables onely in Hierusalem; Christ giues his voice thorowout the Christian world, hee giues it vs in our streets, in our Temples, in this his house wherein now I stand.

Inexcusable therefore art thou O man, O woman, O childe of vnderstanding, whosoeuer thou art that refusest to heare the word of Christ, thy Lord and God. For such your refusall you shall be sure to giue an account at the great day of Gods vengeance. Against such refusall the voice of wisdome cryeth out, Prov. 1. 24. *Because I have called, and yee refused; I have stretched out mine hand and no man regarded, I also will laugh at your calamity, I will mocke when your feare commeth.*

Parallel to this is that, Isa. 65. 12. There thus saith the Lord; *Because when I called, ye did not answer; when I spake, ye did not heare; but did eschew before mine eyes, and did choose that wherein I delighted not, therefore will I number you to the sword, and yee shall all bow downe to the slaughter.*

Hereunto may that be added, Ierem. 7. 13. *Because I speake unto you, rising up early and speaking, but ye heard not, and I called you, but ye answered not, therefore will I doe unto you thus, and thus: I will cast you out of my sight: I will poure out mine anger and my fury upon the place of your habitation, vpon man, and vpon beast, and vpon the trees of the field, and vpon the fruit of the ground: I will cause to cease from your streets the voice of mirth, and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride. Thus and thus shall it befall them, that refuse to heare, when the Lord speaketh; the ^dfamine shall pinch them, the ^esword shall slay them, the ^fpestilence shall waste them, ^gdogges shall teare them, wilde beasts shall destroy them, and the Fowles of Heauen shall devoure them.* You haue the first vse.

The second vse may be for reproefe too; for the reproefe of such as come to heare, but heare not as they shoule. I haue read of a generation of such hearers.

Some, saith my Author, hearken after newes; If the Preacher

^dIer. 14. 12, 16.

^eIer. 15. 3.

^fIer. 21. 9.

Ezech. 6. 11.

^g7. 15.

^hIerem. 15. 3.

cher say any thing of beyond Sea matters, or of court affaires at home, that is his lure.

Some hearken whether any thing be said, that may bee wrested to be spoken against persons in high place, that they may accuse the Preacher.

Some smacke of eloquence, and gape for a phrase, that when they come abroad in company, they may haue a fine word to grace their talke.

Some sit, as Male-contents, till the Preacher come to gird some, whom they spight: then prick they vp their eares to listen, and it shall goe hard, if they remember not something of what is spoken.

Some come to gaze about the Church: their eyes are euill eyes, they are wanton eyes, they are euermore looking vpon that, from which holy Job turned his eyes away.

Some sit musing all the Sermon time, some of their Law-suits, some of their bargaines, some of their iourneys, some of some other imployments. The Sermon is ended before these men thinke where they are.

Some that come to heare, so soone as the Prayer is done, or soone after, fall fast asleepe; as though they had beene brought into the Church for corpes, and the Preacher should preach at their funeralls.

You see now a generation of bearers: seuen sorts of them; not one of them heareth as he should. If they come to the Church, and doe remaine there for the Sermon time, they thinke their duty well and sufficiently discharged. But much more than so is required at their hands. Outward seruice without inward obedience is but Hypocrisie. The naked hearing of the Word of God, is but an halting with God. If thou keepe from him thy heart, he cares not for thy presence, nor for thy tongue, nor for thy eare.

Cares he not for our presence, nor for our tongue, nor for our eare, vnlesse he haue our heart too? Then may that Cauet, which Christ giueth his Disciples, Luk. 8. 18. when he had expounded vnto them the parable of the Sower, be a reasonable cauet for vs. The Cauet is, Take heed how ye heare.

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This same take heed, euer goeth before some danger. Some danger there is in hearing: for you may easily heare amisse. You may easily heare amisse, and therefore take heed. Take heed how you heare. When you sow your seed in the field, you will take heed how you sow, lest your seed should bee lost. Your care herein is commendable. Let not your care be lesse to further the growth of God's seed. God's seed! it is immortall seed, even his holy Word; O take heed how you heare, that none of this seed be lost. No seed groweth so fast as this, if it be received in good ground, in an ^b honest and good heart: for so it groweth in a moment as high as Heaven. Take heed therefore how ye heare.

^b Luk. 8. 15.

Would ye now know how ye should heare? The Prophet Jeremy shall teach you, Chap. 13. 15. Heare and gine care. So shall Esay, Chap. 28. 23. Gine ye care and heare, hearken and heare. Heare, gine care and hearken! Why is this multiplying of words, but to teach you, that you are to heare and more than heare? More than heare! What is that to say? It is to heare interiori auditu, with the inward hearing, as before I noted out of Albertus. It is audire & intelligere, to heare and vnderstand, as in the phrase of the Gospell already alledged. It is to heare for the after time, as Esay speaketh, Chap. 42. 23. It is to marke, and understand, and remember, and beleue, and follow that which you heare.

This duty of hearing as we should, we shall the better performe, if as Moses at the commandement of the Lord did put off his shooes, the shooes from off his feet, because the place whereon he stood was holy ground, Exod. 3. 5. so shall we, as oft as we come to this or the like holy place, the House of God, to heare his Word read and preached vnto vs, put off our shooes too; not our shooes from off our feet; but our much fouler shooes, our lusts, our thoughts, our cares, our fancies, our busynesses, euен all that corruption and sinne wherewith in this life we are clogged: which, as the dust to the shooe, and the shooe to the foot, cleaves fast to vs.

If thus prepared we come to heare the Word of God, wee shall be sure of a blessing. When the woman said to Christ,

Blessed

Blessed is the wombe that bare thee, and the paps which thou
bast sucked, Christ replied, Luk. 11. 28. Yea, rather blessed
are they that heare the Word of God, and keepe it. By this his
reply, he sheweth that his Disciples were more blessed for hea-
ring him, than his Mother for bearing him. Yet hereby hee
denieth not his Mother to haue beene blessed euен for bearing
him: but insinuates onely that she was more blessed in being
his childe, than in being his Mother. Saint Austin, *De
Santa Virginitate*, cap. 3. well expresteth it; *Beator percipi-
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ing the faith of Christ, then by conceiving the flesh of Christ.

Christ said vnto his Disciples, Matth. 13. 16. Blessed are
you eares for you heare; shewing, that they were more blessed
than all the world besides, because they had this one blessing
to heare the truth. This is the blessing which you come hi-
ther for. God in the abundance of his goodnesse brings it
home vnto you. And well may you call it a blessing. For the
word which we bring vnto you is *verbum regni*, Mat. 13. 19.
The word of a Kingdome; it brings a Kingdome with it: It is
verbum vite, Ioh. 6. 68. the word of life: it brings life with it.
It is not onely a word of authority, to command and bind
the conscience, nor onely a word of wisdome to direct you,
nor onely a word of power to conuert you, nor onely a word
of grace to comfort and vphold you, but the word of a neuer-
fading Kingdome, and of eternall life to make you perfectly
and for ever blessed.

Thus farre hath my first Doctrine carried mee. The Do-
ctrine was deliuered in these words:

The word of the Lord is diligently to be hearkened vnto.

It was grounded vpon the first branch of my Text, where-
in is contained the first perswasory argument of attention
drawne from the authority of the word to be hearkned vnto.
Hearre this word that the Lord speakest against you.

The next argument of perswasion to enforce attention in
the bearer, is drawne from the persons of them who are here
invited to giue eare. They are *Filiij Israel*, the children, the
sonnes,

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The next argument of perswasion to enforce attention in the bearer, is drawne from the persons of them who are here invited to giue eare. They are *Filiij Israël*, the children, the sonnes,

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sonnes, the posterity of *Israell*; a people descended from the holy Patriarke *Jacob*, chosen aboue all other nations to bee Gods peculiar people, with whom God had made a covenant, and had on his part most absolutely performed it, preseruing them from their enemies, and multiplying vpon them all his benefits. So graciously did God deale with these sonnes of *Israel*, not onely whilst they *loved* him, kept their coniugall faith with him, and serued him according to his word, but euen then too, when they had *despised* him, and forsaken him, had violated their faith with him, and committed spirituall whoredome with false gods. Yet, when those their impicities, disobediences, and rebellions were growne to the height, *God* was resoluued to come against them in judgement, and to punish them. This his resolution appeareth in the many menaces and threats, which from time to time the *Lord* sent vnto them by his holy Prophets. One of which is in my Text, *Heare this word that the Lord speakest against you, O children of Israel; Against you, to punish you, O children of Israel, euen you.* My obseruation here is:

God will not spare to smite his dearest children, when they sinne against him.

One reason hereof may bee, that the *Lord* may declare himselfe an aduersary to *sins* in all men without partiality.

A second is, that the *Lord* may reduce his children from running on headlong to *perdition* with the wicked.

And the vses may betwo: One to teach vs, to magnifie the righteousnesse of *God*, as generally in all his workes, so particularly in the afflictions of his people.

The other to admonish vs, that we looke not for any certayne earthly peace, though we are by faith the children of *Israel*, but that we prepare our selues for a continuall succession of crosses and calamities.

The third argument of perswasion to moue attention in these children of *Israel*, istaken from the commemoration of their greatest deliverance, their deliverance out of *Egypt*; *Heare this word that the Lord speakest against you, O children of Israel; against the whole family, which I brought up from the land of Egypt.* My obseruation is:

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The temporall benefits and manifold delinerances, which the Lord bestoweth upon his people, are ever to be had in remembrance, and in thankfull acknowledgement.

This very doctrine for the substance of it, I haue heretofore in your hearing propounded and proued, in my fifteenth Lecture vpon the second chapter of this booke, occasioned therunto by the tenth verse, wherein this great delinerance out of Egypt is mentioned. I will not therefore at this time stand to enlarge it. Onely let me now tell you, that this deliuery of the Israclites out of Egypt, is not appropriate onely vnto them, but that in some sort it appertaineth to the Church of God in all ages: for as much as it was a type of a more surpassing deliuery from that fearefull Kingdome of sinne and darknesse. It appertaineth euен vnto vs, whom God of his infinite goodness and mercy, through the precious bloud of his Sonne, and our Sauiour, Christ Iesu, hath deliuered from this spirituall Egypt, the Kingdome of sinne and darknesse, and will in his good time giue vs safe passage from hence, to that heauenly Canaan, the true Country and Inheritance of all Saints.

Whither, most gracious God,
vouchsafe to bring vs
all. Amen.

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Amos 3. 2.

You onely have I knowne of all the families of the earth: therefore will I punish you for all your iniquities.



His second verse is the second part of *Amos*, his second Sermon concerning the Kingdome of the ten Tribes, the Kingdome of *Israel*. It is the proposition, and containeth the very substance of the whole Sermon: which is to let the *Israelites* understand, that, for as much as the *Lord* hath beene good vnto them aboue all the Nations of the earth, and they haue returned vnto him nothing but vnthankfulness, the *Lord* will surely punish them for all their iniquities.

The parts are two:

- 1 A Commemoration.
- 2 A Commination.

The *Commemoration* is of benefits, the *Commination* is of punishments. The *Commemoration* is for words short, yet for matter very copious. It hath reference to the many singular

lar and exceeding great benefits, which the Lord hath bestowed vpon his people, Israel. You onely have I knowne of all the families of the earth.

The Commination is sharpe, but very iust. It may serve thus farre to instruct the Israelite, that if the Lord should at any time with his strong hand ^a oppose himselfe against them, and ^{a Job 30.21.} make their ^b welfare to passe away as a cloud, and lay terrors ^{b Vers.15.} vpon them, yet they should not calumniate, and ^c charge God ^{c Job 1.22.} with folly, but should lay the whole blame thereof vpon themselves and their owne deseruings. Therefore will I punish you for all your iniquities. Of both in their order.

First, of the Commemoration.

You onely have I knowne of all the families of the earth.

You onely ! Onely you ! How can this be so ? Did not the knowledge of God extend it selfe to other Nations, as well as to the Israletes ? It may not be denied. It extends it selfe, not to men only, but to whatsoeuer else is in the world.

You may consider it two manner of waies : either in it selfe, or as it bath reference to things knowne. If it be considered in it selfe, it is most certaine, and is ever the same : as necessary and immutable, as is the *very divine Essence* ; from which it differeth not indeed, but onely consideration. For that axiome of the Schooles is true, *Quicquid est in Deo, est ipsa Dei Essentia* ; Whatoeuer is in God, is Gods owne *Essence*. And therefore the *knowledge* of God is his *divine Essence*, and God is his *owne knowledge*. Whence it followeth, that wheresoeuer God is and his *holy Essence*, there is his *knowledge*. Now God is every where, his *Essence* is every where : his *knowledge* therefore must be every where. Its impossible that any thing should be concealed from it.

Againe, the *knowledge* of God may be considered, as it bath reference to things knowne : and so also nothing can bee hid from it. For it knoweth it selfe, and *every thing else*. *Things vniversall and singular* ; *things past, present, and to come* ; *things which neither are, nor haue beeene, nor ever shall bee* ; *things necessary and contingente, naturall and voluntary, good and euill, achieued and thought vpon, finite and infinite*,

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all, are knowne vnto him. So saith the Apostle, Heb. 4. 13. There is no creature that is not manifest in the sight of God. No creature! Nay, vnto his eyes all things are naked and open. All things! How then is it, that here he saith to the Israelites, You onely haue I knowne of all the families of the earth?

For the clearing of this doubt, we are to note, that knowledge attributed vnto God in holy Scripture, doth not euer betoken a bare and naked knowledge, but sometimes his loue, his fauour, his care, his prouidence, his choice, his approbation, his allowance, his acceptance, or the like. As Psal. 1. 6. The Lord knoweth the way of the righteous. Hee knoweth, that is, he loueth, he approneth, he accepteth, he is well pleased with, and graciously directeth, the way of the righteous. And so are we to expound that of the 37. Psal. Vers. 18. The Lord knoweth the daies of the upright. He knoweth, that is, He doth not onely foresee, but also he alloweth, he careth and prouideth for the life of the upright. So I vnderstand that branch of Davids prayer which he made in the caue, Psal. 142. 3. When my spirit was ouerwhelmed within me, then thou knewest my path. Thou knewest, that is, thou didst approue and allow of the order of my life, and innocent conuersation.

In the booke of Exodus, Chap. 33. 17. the Lord said vnto Moses, Thou hast found grace in my sight, and I know thee by name. I know thee by name, that is, I haue respect vnto thee, I approue thee, I care and prouide for thee. In the first Chapter of the Prophesie of Nahum, vers. 7. it is said of the Lord, that he knoweth them that trust in him. And there to know, is to loue, to defend, to approue, to regard. Them that trust in him he knoweth, he sufferthem not to perish. In the second Epistle to Timothy, Chap. 2. 19. we reade of a foundation, a foundation of God, a sure foundation, the seale whereof is, Nonit Dominus, qui sunt ejus: The Lord knoweth those that are his. The Lord knoweth; vnderstand not onely a knowledge in generall, but a speciaill knowledge; such a knowledge as is ioyned cum applicatione cordis ac voluntatis iusti cibosicar, as a learned Diuine well speaketh, such a knowledge as is affociated with the applying of the heart, and will, and good pleasure.

sure of the Lord. The Lord knoweth who are his: He so knowes them, as that they ^a shall never perish, neither shall any man ^b plucke them out of his hand. ^c Ioan. 10. 28.

Other like places I could produce yet further, to shew this idiotisme of the holy tongue, that *verba notitia*, words of knowledge, doe not ever betoken a bare and naked knowledge, but sometime such a ^c knowledge, as is ioyned with some ^d de- ^e Mat. 7. 23.
cree of him that knoweth, with some action of his will, with Luk. 13. 27.
his approbation. But I shall not neede to doe it. From the Mat. 25. 12.
Texts of Scripture before alleged, ariseth a distinction of the ^f *Vorbius amica*
Schoolemen: their distinction of the knowledge of God. The ^f *Duplicat. cap. 4.*
knowledge of God, say they, is two-fold: the one is the know- ^g *Pig. 225.*
ledge of his apprehension; the other, the knowledge of his ^g *Aquin. 2^a. 2^c.*
^h approbation. That they call his absolute and speculative ^h *Ripam 1. Th.*
knowledge; this his speciall, and practicall: and this, not that, ^h *qu. 14. Art. 13.*
is the knowledge to bee vnderstood in the places euen now ^h *Dub. 4. cap. 4.*
by me expounded. And this, not that, is the knowledge in- ^h *fol. 83. col. 3. &*
tended in my Text. ^h *Wendalin. Suppl.*

Thus is the doubt resolved. The doubt was; How it is in 4. Sentent. here said; that the Lord onely knew the Israelites above all ⁱ *Dif. 50. qu. 1.*
the Nations of the Earth? The answer is: Hee knew them, not onely as he knew other Nations, by his absolute and spe-
culative knowledge, but also by his speciall and practicall; not
onely by the knowledge of his apprehension, but also by the
knowledge of his approbation.

Somewhere are, that by knowledge here, doe vnderstand a possession. To know, say they, is to possesse, to haue in our power, to injoy as our owne. For prooef whereof they bring that, Psal. 50. 11. I know all the fowles of the mountaines, and the wild beasts of the field are mine. The words are the words of God vnto his people Israel. Hearre, O my people, and I will speake, O Israel. I am God euery God. I know all the fowles of the Mountaines. I know them, I so know them, that I can count them, and call them when I list; they are in my power, I enioy them as mine owne, they are mine owne pos-
session.

And so they expound my Text: You onely haue I knowne

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of all the families of the earth. I haue knowne you onely. *Vos tantummodo mibi in viroscultores assunpsi, aut possedi, saith Illyricus.* You only haue I taken to be the men for my worship: you alone haue I possessed.

Ephes. 1. 4.

For I haue knowne you, the Chaldee Paraphraſt hath, I haue chosen you. I haue chosen you. Not amisse: if by this choice, you vnderſtand not, that ſpeciall election i and choiſe of God, by which he hath ordained to life eternall thofe, whom of his free good will and pleaſure he hath decreed to endow with a celeſtiall inheritance. For its not to bee denied, but that among the people of Israel, there were many, that had no part in this eternall election and choice of God. Many of them had no part in it, and therefore this election and choice is not here to be vnderſtood.

But there is another election and choice of God, an election and choice more generall; an election, a choice, whereby God preferreth ſome one Nation aboue others, graciously to ma-niſt himſelfe, and to reueale his ſauing word vnto them. And thus may God be ſaid only to haue elected and choſen the people of Israel. You only haue I choſen of all the families of the earth.

That the people of Israel were alone thus elected and choſen of God, Moses confeſſeth, Deut. 4. 7, 8. What nation, ſaith he, is there ſo great, who hath God ſo nigh vnto them, as the Lord our God is in all things, that wee call upon him for? And what nation is there ſo great, that hath Statutes and iudgements ſo righteous, as all this Law is, which is ſet before vs this day? It is as if he had thus ſaid: Let vs bee compared with the rest of the Nations of the world, and we ſhall finde that God is good and gracious vnto vs aboue them all. As ſoone as we pray vnto our God, and resort vnto him, we feele him neare vs by and by. It is not ſo with other Nations. Againe, we haue his Lawes and Statutes, and righteous Ordinances: other Nations haue not ſo.

This doth the ſame Moses more plainly deliuere, in ſundry places of the ſame booke of Deuteronomy, Chap. 7. 6. Chap. 10. 15. Chap. 14. 2. Chap. 36. 18. In all which places his purpoſe is

is fallen it in the memories of the people of Israel, that they were an holy people vnto the Lord their God : that the Lord their God had chosen them to be a peculiar people vnto himselfe above all people that were upon the face of the earth. In the three first places is expressly said, that the Lord did chuse Israel to be a peculiar people unto himselfe above all the Nations that are upon the earth : in the fourth, that the Lord anouched them to be his peculiar people. He chose them, he auouched them to be his peculiar people ; and all for his promise sake.

The promise is, Exod. 19. 5. Ye shall be a peculiar or chiefe treasure vnto me above all people, though all the earth be mine. A peculiar, or a chiefe treasure ! The Hebrew word is נֶגֶד Segullah, which signifieth ones owne proper good, which he louerh and keepeth in store for himselfe, and for speciall use.

You shall bee נֶגֶד Segullah, a peculiar, a chiefe treasure vnto me above all people. The meaning of this promise is, that, although the whole earth be the Lords by the right of creation, yet this people, the people of Israel, should above all other haue a speciall interest in him. Or the meaning is, that the Lord would commit vnto this people, his people Israel, as a chiefe and principall treasure, his Lawes and Statutes, which he would not doe to any other people in the world besides. So much is acknowledged, Psal. 147. 19,20. He sheweth his word vnto Israel, his statutes and ordinances vnto Israel. He hath not dealt so with any Nation. Certainly hereby the Lord sheweth how deare and how precious the people of Israel were in his eyes ; and what prerogatiues they were to haue above other people.

A chiefe prerogatiue of theirs, is, that the Oracles of God were committed vnto them. Saint Paul affirmitis it, Rom. 3. 1, 2. What aduantage then bath the Jew ? or what profit is there of circumcision ? Vnde brevity wryt. chiefly, because that vnto them were committed the Oracles of God.

Many other, and very excellent prerogatiues had they. They were hapted vp together, Rom. 9. 4. They were Israelites ; to them pertained the adoption, and they haue vnder the concenants, and the gising of the Law, and the seruice of God, and

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and the promises: Theirs were the Fathers, and of them as concerning the flesh Christ came, who is ouer all, God blessed for ever.

So many preeminentes, are so many evidences and demonstrations, that of all the nations of the Earth, the Israelites were knowne of God, were chosen by him, and were his possession. They were knowne of him by the knowledge of his approbation: they were chosen by him, and were separated from among all the people of the earth to be his inheritance. So Salomon confesseth, 1 King. 8. 53. and the Lord himselfe here in my Text auoucheth: You onely haue I knowne of all the families of the earth.

You will new confesse with me, that these words are, as in the beginning I said they were, a Commemoration of Gods benefits vpon Israel. Every prerogative of theirs was a benefit, a blessing of God vpon them. It was Gods blessing vpon them, that to them were committed the Oracles of God. It was Gods blessing vpon them that they were Israelites, that to them pertained the adoption, and the glory, and the Covenants, and the giving of the Law, and the seruice of God, and the promises. It was Gods blessing vpon them, that theirs were the Fathers, and that of them, concerning the flesh, Christ came.

These great benefits, these blessings of God vpon the Israelites, Albertus Magnus in his Enarration vpon the words of my Text, reduceth to the number of five. Thus: You onely haue I knowne of all the families of the Earth, per beneplacitum. Onely you of all the families of the Earth haue I knowne by my good pleasure: *Quia me vobis revelans, legens vobis posui, promissiones adhibui, premiis remuneravi, prophetias illuminavi.* I haue revealed my selfe vnto you, I haue given you the Law, I haue made to you the promises, I haue recompenced you with rewards, I haue illuminated you with Prophesies. Then addes he that of the Psalme, *Non taliter fecit omni nationi:* Hee hath not dealt so with every Nation. With every Nation: Nay hee hath not so with any Nation.

Vpon

Vpon this first part of my Text; this Commemoration of Gods benefits bestowed vpon Israel, I grounded my fust obseruation. It is this:

It is an excellent privilege to bee knowne of God by the knowledge of his approbation; to be chosen of him to be his people, to be in his loue and fauour; to be under his care and providence.

The excellency of this privilege appeareth in this, that the Lord here calls Israel to the remembrance of it, laying, *You onely have I knowne of all the families of the earth.* This excellent privilege, the true seruice of the liuing God thorow the free vse of his holy Word and Sacraments wheresoeuer it is found among any people, is a sure pledge that the Lord knoweth that people with the knowledge of his approbation, that he hath chosen them to be his peculiar people, that they are in his loue and fauour, and that he careth and promideth for them.

How much then (Beloued) how much are we indebted to the Maiesty and bountie of Almighty God, who hath graced vs with so excellent a blessing as is the Ministry of his holy Word? His holy Word! It is a Jewell, than which nothing is more precious; to which any thing compared is but drosse; by which whatsoeuer is tried, will bee found lighter than vanity.

The true estimate of this Jewell may be had out of the 19. Psalme. At the 7. vers. it is Perfect, nothing may be added to it, without marring of it: it converteth the soule, and turneth it from euill to good. It is sure; you may build vpon the truth of it, as well for the promises of mercy, as for the threatenings of judgement. It giveth wisdome, the wisdome of the spirit, euen unto the simple, to the humble and lowly of minde. At the eighth verse, It is right, without any iniustice or corruption. It reioyceth the heart, with true and sound ioy. It is pure, pure in all points, and giveth light to the eyes, the eyes of the minde, that we may securely trace the way to Heauen. At the ninth verse, It is cleane, without spot or shew of euill, and endureth for euer without alteration or change. It is truthe without falsehood, and is righteous all together, there is no error in it.

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Is your desire for profit, or for pleasure? This Jewell yeelds you both. At the tenth verse; for profit, it is compared to Gold, for pleasure to Honey. For profit it is more to bee desired than gold, yea than much fine gold; for pleasure, it is sweeter than honey or the hony combe.

Moreover, at the tenth verse. It will make you circumspect; it will shew you the danger of sinne, and will teach you how to auoid it, and may encourage you to obedience, for as much as in the keeping of it, there is great reward. Great reward; yet through Gods mercy, and not of your merit.

Now dearely beloued, is the holy Word of God a Jewell so precious? of such an estimate? Then giue eare to the exhortation of wisdome, Pro. 23. 23. *Buy it, and sell it not.* *Buy it,* what ere it cost you, seeke by all meanes to obtaine it; and when you haue gotten it, *sell it not at any hand:* depart not from it for any price, for any cause. But let it (according to the exhortation, that Saint Paul made to the Colossians, Chap. 3. 16. Let it dwell in you plenteously in all wisdome. It is, as one wittily speaketh, Gods best friend, and the Kings best friend, and the Courts best friend, and the Cities best friend, and the Countries best friend, and every mans best friend. Giue it therefore entertainment, not as to a forreigner or stranger, but as to your familiar, as to your best friend, let it dwell in you. And sith it comes not empty, but brings with it, as well pleasure as profit, as you haue already heard, *Let it dwell in you plenteously.* Plenteously; Yet in all wisdome. Let vs heare it in all wisdome, reade it in all wisdome, meditate vpon it in all wisdome, speake of it in all wisdome, and preach it in all wisdome; not only in wisdome, but in all wisdome, that the words of our mouthes, and the meditations of our hearts may ever be acceptable in the sight of the Lord our strength and our Redemer.

Thus farre of my first obseruation, grounded vpon the Commemoration of Gods blessings vpon Israel; You onely haue I knowne of all the families of the earth.

You only! My second obseruation is: that, this great blessing of the true service of God, and the free use of his holy Word,

was

was in the daies before Christ appropriate to the people of the Iewes.

This appeareth by some of those places before alleged, *Deut. 4.7, 8.* and *Psal. 147. 19, 20.* for the further illustration of the point, that of the 76. *Psalme, vers. 1, 2.* may well serve : *In Iudah is God knowne, his name is great in Israel, in Salem is his tabernacle, and his dwelling in Sion.* In which words, the *Psalmiss* giueth vnto the land of *Iudah* and *Israel* this prerogative aboue the rest of the Nations of the whole earth, that there *God was knowne*, and his name was *great*, but especially in *Salem*, that is, in *Hierusalem*, and in Mount *Sion*, the place which he desired for his habitation. There was *God* *Psal. 132. 13.* *knowne*; his name was *great* there. Elsewhere it was not so. It was not so among the Nations. For (as *Barnabas* and *Paul* told the men of *Lystra*, *Acts 14. 16.*) *in times past God suffered all Nations to walke in their owne wases.* The way of *God* they then knew not.

The then state of the Nations *Saint Paul, Ephes. 2. 12.* elegantly decyphereth in fiu circumstances. Hee bids them remember what they were in time past: as that first, they were *without Christ*; secondly, they were *aliens from the common wealth of Israel*; thirdly, they were *strangers from the concnants of promise*; fourthly, they were *without hope*; fiftly, they were *without God in the world*. Enough is said for the confirmation of my second obseruation, which was, that *in time of old, in time past, in the daies before Christ his comming in the flesh, the true seruice of God, and the exercise of his holy word, was appropriate to the people of the Iewes, to the children of Israel.*

Now the reasons of this appropriation, are two. One is, *God's vndeserued and speciall loue*; the other is, the *truth of his promise*. Both are expressed, *Deut. 7.* At the seventh verse the false cause is remoued; at the eighth the true is put. The Lord did not set his loue vpon you, nor choose you, because *ye were more in number than any people: for ye were the fewest of all people.* There the false cause is remoued. The true cause is put in the words following: *But because the Lord loued you,*

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you, and because he would keepe the oath, which bee swore unto your fathers, therefore hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaob King of Egypt: and hath given you the rich treasure of his true seruice and holy Word. To you onely hath he beene so gracious, not for any dignity or worth of yours, but for his owne loves sake, and for his promise sake.

One vse of this obseruation may be to shew, that heretofore Grace was not so uniuersall, as Papists now would haue it to be. The knowledge of the meanes of saluation was denied to the Nations.

A second vse may be, to admonish vs, that we hold it for a singular blessing, that the Lord hath reserved vs for these last daies, wherein the word of God of old time limited to the coasts of Iudea and Palestina, is now published vnto vs of the Gentiles. Now in Christ Jesus, wee who were sometimes farre off, are made nigh by the bloud of Christ. Now therefore we are no more strangers and forreiners, but fellow-heires with the Saints, and of the household of God. O that we would therefore praise the Lord for this his goodnesse, and declare this wonder that he hath done for vs.

It is time, that from the Commemoration, wee descend to the Commination. The Commination is in these words:

Therefore I will punish you for all your iniquities.

Therefore ! Why ? Because the Lord hath knowne Israel above all the families of the earth, will he therefore punish them for all their iniquities ? Is not the sequell absurd, You onely haue I knowne of all the families of the earth, therefore I will punish you for all your iniquities ? Were it not better thus ; You onely haue I knowne of all the families of the earth, therefore I will spare you, I will pardon you, I will not punish you for all your iniquities.

Deut. 5. 2

For remouing of this scruple, wee must haue recourse to that Couenant which the Lord made with Israel in Horeb. The forme of the Couenant is extant, *Exod. 19. 5.* If you will obey my voice indeed, and keepe my Couenant, then yee shall bee

a peculiar treasure unto me above all people. This Couenant is more at large described in Deut. 7. and 28. The summe of it is : If thou wilt hearken diligently to the voice of the Lord thy God, to obserue and to doe all his Commandements which hee commandeth thee, then blessed shalt thou be ; but if thou wilt not, accursed shalt thou be.

The Couenant you see is vpon a condition. If the conditio[n] be broken on Israels part, God is no longer on his parte tied to any performance. This sequell then may be good : I haue chosen you by Couenant above all the nations of the earth, that ye shoulde keepe my Law ; but you haue failed in the conditio[n] ; you haue not kept my Law. Therefore I will punish you ; and will punish you for all your iniquities.

Therefore] because you hauing beene graciously received by me into fauour, doe runne headlong into all iniquity, I will punish you : therefore I will punish you. In the Hebrew it is *Visitabo super vos*, or *contra vos*, I will visit vpon you, or against you. The Vulgar Latine hath *Visitabo super vos*, I will visit vpon you all your iniquities.

I will visit.] To visit, is sometimes in the holy Scripture taken in the euill part, for to visit in anger or displeasure, whence by a Synecdoche of the Genus for the Species, it betokeneth to punish. So is God said to visit, when with some sudden, and vnlooked for scourge or calamity, hee taketh vengeance vpon men for thole sinnes, which for a long time he seemed to take no notice of.

In that part of Davids Prayer, *Psal. 59. 5.* O Lord God of hosts, the God of Israel, awake thou to visit the heathen, to visit is to visit in anger, it is to correet, it is to punish. In the *89. Psal. vers. 32.* to such as depart from the Law of the Lord, and from that rule of righteousness which it prescribeth them to walke in, the Lord threatneth, that hee will visite their transgression with the rod, and their iniquity with stripes. And there to visit, must needs be to visit in anger, for as much as it brings a rod and stripes with it. It is to correct, it is to punish. In the thirteenth of *Esay. vers. 11.* the Lord saith, I will visit the world for their euill, and the wicked for their iniquity. And there

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you, and because he would keepe the oath, which bee swore unto your fathers, therefore hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaob King of Egypt: and hath given you the rich treasure of his true seruice and holy Word. To you onely hath he beene so gracious, not for any dignity or worth of yours, but for his owne loues sake, and for his promise sake.

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also to visit, is to visit in anger : it is to correct, it is to punish.

Now as to visit signifieth in the now alleged places, so doth it in my Text, I will visit you, I will visit you in mine anger : it is to correct, it is to punish.

Now as to visit signifieth in the now alleged places, so doth it in my Text, I will visit you, I will visit you in mine anger, I will correct you, I will punish you. But for what ? It followeth,

For all your iniquities.

For all, either uniuersally, or indefinitely. For all uniuersally ; so the gloffe takes it, so *Albertus* the Bishop of Ratisbone ; so *Rupertus* the Abbot of Tuitium. I will punish you for all, *Vt sit nihil impunitum*, that nothing be vnpunished. I will punish you for all, *Instante iudicio, remora misericordia, summa cum severitate* ; with instant judgement, without mercy, with greatest severity. I will punish you for all. For it is a just thing euen with men, that he that makes a Law, should punish according to the Law.

Or, All, may here be taken indefinitely, for some of all. It is *Drusus* his obseruation ; *Omnis dixit, pro omne genus, vel plerasque. All*, he hath said for all sorts, or for the most part. I will punish you for all your iniquities ; that is, for the sorts of your iniquities, or for the most part of them. For the Lord of his clemency and mercy remitteth vnto his some of their iniquities.

Of these two expositions for this place I preferre the former. So shall this second branch of my Text beare with it this vnderstanding ; Therefore I will visit upon you all your iniquities. Therefore] because you, hauing beeene respected by me, and received into my fauour aboue all the Nations of the earth, haue notwithstanding forsaken my Lawes, and corrupted my seruice, I will visit upon you all your iniquities. I will punish you for all ; for all, uniuersally ; for all your iniquities ; not one of them shall escape vnpunished. I will punish you for all your iniquities. I] there is the Agent. Will punish] there is the Action. You] there is the Patient. For all your iniquities] there is the Cause. I wil punish you for all your iniquities.

From

From the Agent and his Action, ariseth this obseruation;
*Whatsoeuer punishment befalleth any one in this life, it is
from the Lord.*

The Lord! He is *Kύειν αῖτης*, he is *efficiens primarum*, he is the primary and principall actor in all punishments. He is a sure reuenger of all impiety, as he is the maintainer of his holy Law.

This office of punishing, the Lord assumeth to himselfe, *Esay 45. 7. I am the Lord, and there is none else : I forme the light, and create darknesse : I make peace, and create enill : I the Lord doe all these thinges. I create enill.* In this place, by *Enill*, we are not to vnderstand *malum culpe*, ex *ἀπογάρα*, i.e. *mētērias*, not robbery, nor covetousnesse, nor any like wickednesse; but *malum pœne*, τὸς ἀώδειος *περιφύγας μῆτας*, as Saint Chrysostome speaketh, *Homily 23. vpon Matthew*, the stripes or wounds that we receiue from aboue. Gasp̄r Sanctius doth here reckon vp, whatsocuer disturbeth our tranquillity or quiet, whatsocuer externall or domesticall vexation we haue, whatsocuer taketh from vs the faculty and opportunity of those things that are necessarie for our life; as warre, and exile, and depredation, and servitude, and want, and the like. Of all these it may be truly affirmed, that the Lord createth them; the Lord doth them all.

Of such enils is that also to be vnderstood, which our Prophet Amos hath in the sixt verse of this Chapter: *Shall there be enill in a City, and the Lord hath not done it?* The interrogation is vsed, the more to vrge the point. *Shall there be enill in a City, and the Lord hath not done it?* There shall be none. No enill of punishment, no calamity, no misery, no crosse, no affliction shall bee in any City, or in any other place of the world, but the Lord is the actor of it: he doth it.

Hereof was holy Job well aduised. The checke hee giues his Wife shewes it. She seeing him all smitten ouerwith sore biles from the sole of his foot vnto the crowne of his head, falls a tempting him: *Doest thou yet retaine thine integrity? Curse God and die.* Jobs reply vnto her is, *Chap. 2. 10. Thou speakest as one of the foolish women speakest: What? Shall we receive*

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receive good at the hand of God, and shall we not receiuē Euill? Shall we not receiuē Euill? By Euill hee meaneth the Euill not of sinne, but of punishment : as calamities, miseries, crosses, afflictions, and the like : which he calleth euill, not because they are so indeed, but because many thinke them so to bee. For things may be tearm'd Euill in a two-fold vnderstanding. Some are indeed Euill ; such are our sinnes, and of them God is not the cause. Some are not indeed Euill, but onely in regard of vs, in regard of our sense, of our feeling, of our apprehension, of our estimation. Such are the punishments, the calamities, the miseries, the afflictions, whereto we are in this life subiect : and of these God is the cause. This is it which Job acknowledgeth in the reproofe of his wiues folly ; *Shall we receive good at the hand of God, and shall wee not receive Euill?* and it fitly serueth for the establishment of my doctrine.

Whatsoever punishment befalleth any one in this life, its from the Lord.

The reason hereof is : because the Lord is the principall doer of all things. He is the primary agent, the chiefest actor in all things, and therefore in all the punishments which doe befall vs in this lite.

The uses of this observation are two :

One is to reprove some Philosophers of old, and some ignorant people now adayes, for a vaine opinion of theirs, whereby they attribute to accident, chance, and fortune, all those their afflictions, from the least to the greatest, whereof they see not any apparent cause.

The other is, to admonish vs, that when any affliction is vpon vs, we take it patiently as comming from the Lord ; and repine not at the instruments, by whom we are afflicted. They without him could doe nothing against vs. Whatsoever they doe, they doe it by his permission. The hand of his particular providence is with them to appoint the beginning, and end, and measure, and continuance of all our afflictions. Wherefore in all our afflictions let our practise be, as holy Davids was, *Psal. 39. 9.* even to hold our peace, and say nothing, because the Lord hath done it.

From

From the Agent and his Action, I passe to the Patient: You. I will punish You. You, mine owne possession; You, my peculiar treasure; You, my chosen people aboue all the Nations of the earth, I will punish you. My obseruation from hence is:

The Lord doth punish his seruants in this life aboue others.

This truth I further proue out of Saint Peter, Epist. 1. Chap. 4. Vers. 17. He there saith, *The time is come, that iudgement must beginne at the house of God.* At the house of G'd it must beginne. His seruants therefore must haue the first taste of it: and the time is come for them to haue it. Is the time now come? Was it not before? Yes; it was euer. Nadab and Abihu, two of Aarons sonnes, they offer strange fire before the Lord: and a fire comes out from the Lord, and deuoures. This is it, that the Lord spake saying, *In propinquis meis sanctificabor, Lexit. 10. 3.* I will be sanctified in them, that come nigh me. If they that come nigh unto me transgress my lawes I will not spare them; they, evn they shall feele the heauiness of my hand.

So saith the Lord, Jerem. 25. 29. *Loe, I beginne to bring euill on the City, in which my name is called vpon.* And there you see: It is not the service of God, nor the calling vpon his holy Name, that can exempt a place from punishment if it be polluted with iniquity.

Beginne at my Sanctuary. It is the Lords direction for the punishment of Jerusalem, Ezech. 9. 6. *Goe thorow the City, and smite, Let not your eye spare, neither haue yee pity: Slay utterly old and young: yea, maids and little children, and women.* But come not neare any man upon whos is the marke; the rest slay utterly old and young. Spare not, Pity not, and beginne at my Sanctuary.

Now lay we all this together: Beginne with them, that are nigh unto me: beginne at my City, at my house, at my Sanctuary, spare none; pity none, smite all. You see my obseruation made good:

The Lord doth punish his seruants in this life aboue others.

I say in this life.

One reason hereof may bee; because the Lord, out of his

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his loue to his seruants, will not suffer them to goe on in sinne.

A second may be; eternall punishments are prepared for the wicked hereafter, and therefore here in this life are they the lesse punished.

And the vses may be two:

One, to lessen vs, that in the multitude and the greatnesse of our afflictions, we acknowledge Gods great mercy, and endeouour to beare them all with patience and contentment. Whensocuer Gods hand shall be vpon vs, in iudgement for our sinnes; let that of the Apostle, *1 Cor. 11. 32.* be our comfort, *When we are iudged, we are chaffened of the Lord, that we shold not be condemned with the world.*

A second vse may be, to shew vnto vs, how fearefull their case is, who passe all their time here in this world without any touch of affliction. *Affliction!* it is the badge of euery sonne of God. Whosoeuer hath no part herein, he is a bastard, he is no sonne. So saith the Apostle, *Heb. 12. 8.*

I haue done with the Patient; with the parties punished. Now a word or two of the cause of their punishment, which is the last circumstance, in these words; *For all your iniquites.* I will punish you for all your iniquites; for all your sins; for all, not onely originall; but also actuall: and for all actuall, not onely of commission, but also of omission; not onely of knowledge, but also of ignorance; not onely of presumption, but also of infirmity: I will punish you for all your sinnes. For all. The obseruation is:

The Lord will not suffer any sinne to escape unpunished.

Sinne! It is *causa uegratitrix*, it is the *impulsive cause* of punishment. It plucks downe vengeance from the Majestie of Heauen. Its true of euery sinne, euen of the least sinne: *Cognatum, immo innatum omni sceleri, sceleris supplicium.* The wages of sinne is death. As the worke is ready, so the pay is present. *Nec auferitur, nec differtur.* If *impicity*, no *impunity*. Its impossible, any sinne should be without punishment. *Impossible.* The reasons are two:

One is taken from the justice of God. It is a part of Gods justice

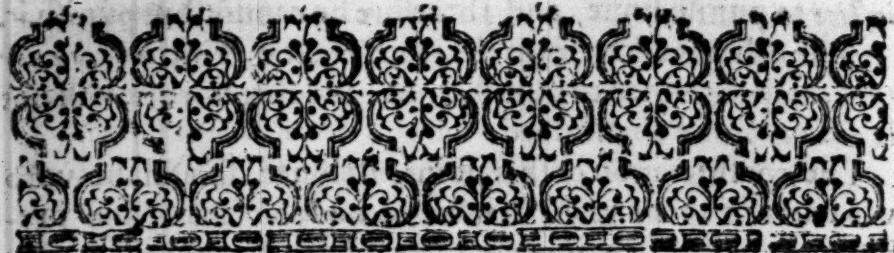
iustice to punish sinne, and therefore he cannot but punish it.

The other is taken from the truth of God. God who is ever true, hath threatned to punish sinne, and therefore he will not leaue any sinne ynpunished.

The consideration of this point, Beloued, should be vnto vs a barre to keepe vs in, that we be not too secure, too presumptuous of our owne estate. We cannot bee ignorant, for we haue learned it out of Gods Word, that wee haue whole armies of enemies to encounter withall, not only out of vs, in the world abroad, but also within vs lurking within our owne flesh, euen our sinnes. These sinnes of ours are our cruellest enemies. They are euer hurring vs on to punishment. Wherfore let vs be at viter defiance with them; and vs wee all holy meanes to get the victory ouer them, by the daily exercises of prayer and repentance, and by a continuall practise of new obedience to Gods most holy Will, according to that measure of grace which wee haue receiued. So shall our sinnes, *all our sinnes*, lye drowned in the most precious bloud of our Lord and Sauour Iesus Christ, as in a bottomlesse Sea, from which they shall never be able to rise vp against vs for our hurt.

(**)

THE



THE Third Lecture.

AMOS 3. 3.

Can two walke together, except they be agreed? -
 Will a Lion roare in the Forrest, when bee hath no prey? Will a
 young Lion cry out of his den, if he haue taken nothing?
 Can a bird fall into a snare upon the earth, where no gin is for him?
 Shall one take vp a snare from the earth, and haue taken no-
 thing at all?
 Shall a Trumpet be blowne in the City, and the people not be
 afraid? Shall there be euill in a Citie, and the Lord hath not
 done it?



F the three parts, which heretofore I haue ob-
 served in this third Chapter and second Ser-
 mon of Amos concerning the kingdome of
 the ten Tribes, this is the third, and is conti-
 nued from this third verse to the end of this
 Chapter. I termed it an *Enarration*, a *Decla-
 ration*, an *Exposition*, an *Expolition*. Call you it as you will.
 Here shall you finde the *Proposition*, whereof you heard in my
 last *Lecture*, powerfully and elegantly madegood. The sub-
 stance of the *Proposition* was; *God haing beeene good and gra-
 cious*

cions to a people, if he be repaid with vngratefullnesse, will affredly visit that people, and punish them for all their iniquities.

For the polishing and adorning hereof we haue here diuers similitudes, by diuers Interpreters, diversly expounded. I finde among them five different expositiones.

Some will haue all these similitudes, all six, to be brought to proue one and the same thing ; namely : That no euill can befall any citie, except the Lord command it. Of this exposition Saint Hierome makes mention. It is the exposition of Theodore, and Remigius : and may runne thus. As it cannot be, that two should walke together, except they be agreed ; or that a Lion should roare in the forrest, when he hath no prey ; or, that a Lions whelpe should cry out of his den, if he haue gotten nothing ; or, that a bird should fall in a snare vpon the earth, where no gin is for him ; or, that a Fowler should take vp his snare from the ground, before he haue taken somewhat ; or, that the Trumpet should sound an Alarum in the City, and the people not feare : so it cannot be, that there should be any euill, any euill of punishment, any plague in a Citie, except the Lord command it so to be.

Some there are that expound these similitudes, of Gods agreement with his Prophets for the denouncing of some euill that is eminent and neare at hand. *Lira, Hugo, and Dionysius,* doe so expound them. Theire exposition runnes thus : As it cannot be, that two should walke together for the dispatch of a businelle, except they be first agreed ; or, that a Lion should roare in the forrest when he hath no prey, and so forth of the rest ; So it cannot be, that Gods Prophets shoulde forewarne vs of any indgensest that shall befall vs, except they be first agreed with God, and God speake in them. This exposition *Christophorus à Castro* takes for good, because it is said vers. 7. of this Chapter, *Surely, the Lord God will do nothing, but he revealeth his secret unto his seruants the Prophets.* By his seruants, the Prophets, the Lord roareth as a Lion, he layeth his snares as a Fowler, he soundeth an alarum as with a trumpet, and proclaimeth euill to a Cittie.

Others there are, that referre these similitudes to the disagreement

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greement that is betweene God and *Israel*. *Albertus*, *Rupertus*, and *Isidore*, doe so referre them. Their exposition may runne thus: as it cannot be, that two shoulde walke together, except they be agreed; so it cannot be, that God shoulde walke with *Israel*. The time indeed was, when God walked with his people *Israel*, and *Israel* with God. It was then, when they of *Israel* were desirous to please God, to doe his holy will, and to depend vpon him. But afterward, when they forsooke God, and betooke themselves to the service of strange gods, Idoll-gods, Devils, it could not be, that God shoulde walke any longer with them, or they with God. No maruell then, if vpon this disagreement, the Lord by his Prophets doe roare at *Israel*, as a Lion roareth at his prey: nor maruell, if he lay a snare for them, as a Fowler doth for birds: no maruell, if he sound an alarum as with a Trumpet, and proclaine against them.

There is yet a fourth exposition; the exposition of *Arias Montanus*. He vnderstands these similitudes of the disagreement, that was betweene the two peoples, of *Israel* and *Judah*. Notorious was the reuolt of *Israel* from *Judah*: notorious the rent of the ten Tribes from the other two. By this reuolt, or rent, of one kingdome were made two: the kingdome of *Israel*, and the kingdome of *Judah*. Here was much a doe, much contention, which kingdome should be the chiefe, which should haue the preeminence. Notwithstanding this their variance, yet wasthere a concord betweene them: a concord, to forsake the Law of the Lord and his holy worship: a concord to tread the pathes of superstition, and to embrase the seruice of Idols. Herein they were agreed. Agreed among themselves, but not with God. The more they were agreed among themselves, the further off they were from any agreement with God. Now this exposition is: As it cannot be, that two shoulde walke together, except they be agreed: so it cannot be that God shoulde walke either with *Israel* or *Judah*: As well *Judah*, as *Israel*, being at oddes with God, as hauing lefc his holy Law, and polluted themselves with superstition, must taste of the seuerity of Gods displeasure. God will be vnto them as a Lion that roareth at his prey; and as a snare that is spred by the Fowler;

Fowler; he will cause an alarum to be heard among them, and will summon them to battell, whereby their ruine shall be wrought: ruine vpon *Israel* through *Salmanasser*, and ruine vpon *Indah* through *Nabuchodonsor*.

I cannot passe by a fift exposition. I haue it from Saint Hieroms relation; from his reading *Legi in enim/dams commen-tario, rem difficultem persuadere cunientis*, I haue read, saith he, in a *Commentary* of one, that is willing to perswade a hard matter; that here are eight comminations, answering to eight precedent impieties. Those eight impieties are these: the first of *Damascus*; the second of *Gaza*, and other Cities of *Palesti-na*; the third of *Tyre*; the fourth of *Idumaea* or *Edom*; the fift of the children of *Ammon*; the sixt of *Moab*; the seventh of *Indah*, or of the two Tribes; the eight of *Israel*, or, of the ten Tribes. Five of them are discouered in the first Chapter, the other three in the second. To these eight impieties, eight comminations are here rendred; to the first, the first; to the second, the second; to the rest, the rest in their order. *Quod utrum rerum sit, non erit ipse, qui scripsit*: But whether this be so, or not, let him that wrote it, looke to it. So doth Saint Hierome put by this fift exposition: neither doe I see any reason to admit it.

The fourre former are more pertinent to this place, and of them the two first are most of all, as *Castrus* supposeth. But which is indeed the most pertinent, it will appeare by the particular consideration of each similitude in its order. I begin with the first. The first similitude is taken from way-faring men, from travellers: vers. 3.

Can two walke together, except they be agreed? Εάν δύο ἀνθρώποι ταῦτα ποιεῖσθαι θέλοντες. So Saint Cyrill begins his exposition of this verse. We haue here a profound riddle, and an obscure saying; οὐδὲ εἰδότες τινα, yet will wee speake of it, wee will expound it, as we may.

Can two walke together, except they be agreed?] The translation of the Septuagint is, Εἴ ποδονούσι τὸ ίδιον τὸ κατόπιν, Will two walke wholly to the same purpose, i.e. in the same cause, unless they know one the other? The Vulgar Latine hath *Nun-quid*

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quid ambulabunt duo pariter, Will two walke together, nisi conuenient eis, vñlesse they be agreed? Tremelius and Junius, and Piscator; their translation is; An ambulaturi essent duo vna, Would two walke together, nisi conuenient, vñlesse they could agree? Drusius he reades: An ibunt duo simul, Will two goe together, nisi conuenient, vñlesse they meet in some certaine place? Taverner, an ancient English Translator, he hath, May twaine walke together, except they be agreed among themselfes. Will two, Would two, May twaine, Can two walke or goe together, vñlesse they know one the other, vñlesse they be agreed, vñlesse they could agree, vñlesse they meet together, except they be agreed among themselues? Some difference you see there is in the translations, but the vnderstanding of the place is not thereby much varied. I follow our newest and best approued English.

Can two walke together, except they be agreed?] Can they? The answer must be negatiue; No. They cannot. Can they not? How so? Carthusian sayes they may. For a man may be compell'd to walke with another. And its plaine by that, which our Saviour in his Sermon, in the Mount, sayes to his Auditors, Mat. 5.41. Whosoever shall compell thee to goe a mile, goe with him twaine. Now where compulsion is, there is no agreement: and therefore may two walke together, though they be not agreed. May they so? To what end then serues this Interrogation; Can two walke together, except they be agreed?

I answer with Carthusian, that our Prophet here speakeith, secundum communem cursum, according to the common course: and communiter verum esse, that it is commonly true, that two cannot walke together, except they be agreed. Commonly it is true, yet not euer so. Drusius hath a Solent, to expresse the meaning with: Can two walke together, except they be agreed? Mirime solent, they vse not to do. Mercerus hath likewise his Solent, Can two walke together, except they be agreed? Ferè fieri non solet, it is not vsuall they should doe so: For the most part they doe it not. This is it, that Paulus de Palatio hath: Solent, qui volunt iter simul facere, prius secundum de eo itinere coruonire;

uenire; they who vndertake any iourney together, doe vse first to agree vpon it. Should they not ~~first~~ agreed, how could they come together, how walke together? Commonly and for the most part they could not.

You see now what answer is to be made to the interrogatiōn here; *Can two walke together, except they be agreed?* The answer is, They cannot, Commonly they cannot, for the most part they cannot; vsually they cannot. They cannot walke together, except they be agreed.

It is a knowne rule: *Interrogatio quandoq; vim habet negandi:* An Interrogation hath sometimes the force of a Negation. So hath it, Gen. 18. 14. *Is any thing too hard for the Lord?* The answer must be, No; there is nothing too hard for him. The Angell Gabriel well renders it, Luke 1. 37. *With God nothing shall be vnpossible.*

In the seventh Chapter of Saint Matthew, vers. 9, 10. you haue a two-fold Interrogation: *What man is there of you, whom if his sonne askē bread, will he gine him a stone? or if he askē a fish, will he gine him a serpent?* The answer must be, No. You will not give any sonne of yours, a stone in stead of bread, or a serpent in stead of fish. You will not. You know how to giue good gifts vnto your children.

In the same Chapter, vers. 16. the Interrogation is, *Doe men gather grapes of thornes, or figges of thistles?* The answer must be, No. They doe not. It is against the course of nature, that either thornes should bring forth grapes, or thistles figges.

Such is the Interrogation here. It hath the force of a Negation. *Can two walke together, except they be agreed?* The answer must be, No. They cannot. Two cannot walke together, except they be agreed.

Hitherto you haue had the *Negatiois*, the proposition of this first similitude; now followeth the *Sententias*, the reddition of it. Hitherto hath beeene *rei extraria consideratio*, now followeth *repraesentis accommodatio*: hitherto the explication of the former part; now, the application of the latter. Thus;

As it cannot be, that two should walke together, except they be

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be agreed: so it cannot be, that the Prophets of the Lord should forewarne vs of any judgement, that shall befall vs, except they be first agreed with God, and God speake in them. This is the second of those five expositions, wherof you heard in the beginning of this exercise. It was the exposition of *Lyras*, *Hugo*, and *Dionysius*: and is embraced by later Expositors; by *Paulus de Palatio*, *Marthurinus Quadratus*, and *Christophorus à Castro*, by *Brentius*, and *Winckleman*, by *Calvin* and *Mercer*. The obseruation is:

The Prophets of the Lord cannot forewarne vs of any judgement that shall befall vs, except they be first agreed with God, and God speake in them.

This truch Saint Peter expressly deliuereþ, Ep. 2. Chap. 1. vers. 20, 21. *No prophecie of the Scripture is of any private interpretation: for the prophecie came not in old time by the will of man; but holy men of God speake, as they were moued by the holy Ghost. The Prophets of the Lord speake not of their owne heads; God speake in them.*

Prophets! They are criers: and criers speake nothing, but what is put into their mouthes. *Esay* is a cryer. He makes a noise after the manner of a cryer, *Esay* 55. 1. *Hoe, every one that thirsteth, come yee to the waters.* The Lord bids him cry, *Esay* 40. 6. and he saith, *What shall I cry?* Then are the words put into his mouth: *All flesh is grasse, and all the goodnesse thereof is as the flower of the field.* *John Baptist* is a cryer. So he stiles himselfe, *Iob.* 1. 23. *I am the voice of a cryer in the wilderness.* And how crieth he? Euen as the words are put into his mouth: *Prepare ye the way of the Lord, make his pathes strait.*

Prophets! They are Trumpetors. Their voice is like a Trumpet. *Esay* 58. 1. *Crie aloud, spare not, Lift up thy voice like a trumpet, before my people their transgression, and the house of Jacob their sinnes.* They must set the trumpet to their mouthes, *Hos.* 8. 1. They must blow the trumpet, *Iael* 2. 1. But they must blow it with the breath of the Lord: Otherwise it giueth but an vncertaine sound, and a false alarum.

Prophets! They are Watch-men. Their office is, to heare the

the Word at the Lords mouth, and then to warne the people. The charge is given them, *Ezech. 3. 17.* Sonne of man, I haue made thee a watch-man vnto the house of Israel: therefore heare the Word at my mouth, and give them warning from me. This their charge is reiterated, *Ezech. 33. 7.* O sonne of man, I haue set thee a watch-man vnto the house of Israel: therefore thou shalt heare the Word at my mouth, and warne them from me. You see; they are not to speake a word, but they haue it from the Lord, and accordingly must they warne the people.

Ieremie, a Prophet. He eats the words of the Lord, Chap. 15. 16. and is thereby fitted to his function.

Ezechiel, a Prophet. A hand is sent vnto him, and loe, a roule of a booke therein. The roule is spread before him, and is written within and without. Within is written, *Lamentations*, and *mournings*, and *woe*. This roule he is commanded to eat. He eats it. So he goes and speakes vnto the house of Israel, *Ezech. 3. 3.*

Saint John the Diuine a Prophet too. He sees an Angell with a little booke in his hand, and begs the booke. The Angell gives it him, and bids him eat it. He takes it and eats it. Then is he fit to prophesie before many peoples, and nations, and Kings, and tongues, *Reuel. 10. 11.*

The Prophets professe of themselves, that they speake nothing besides the pure word of God. *Joshua*, he saith to the children of Israel: Come hither and heare the Word of the Lord your God, Chap. 3. 9. The words which I shall deliuer vnto you concerning what shall come to passe hereafter, they are not my words; they are the words of the Lord your God. *Esay* calls vpon Heauen and Earth to heare, Chap. 1. 2. Heare O Heauens, and give eare, O Earth, for the Lord hath spoken. The words, which I now speake vnto you, they are not my words, they are the words of the Lord. *Amos* our Prophet: he likewise calleth vpon the children of Israel in the beginning of this Chapter. Heare this word that the Lord hath spoken against you, O children of Israel. Heare it. It is not my word, it is the word of the Lord; the Lord hath spoken it.

What more familiar in the writings of the Prophets, than

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these formes of speech, *Thus saith the Lord, Saith the Lord, the burthen of the Word of the Lord; the Word of the Lord came unto me?* They all make for the authority of the Prophets of old, and their prophesies.

From hence, as also from that they are *Eaters of the Word of God, and are Watchmen, and are Trumpeters, and are Cryers,* it is evident, their prophesies were not of their owne wils: they speake not of their owne heads; God speake in them.

Thus the truth of my Doctrine stands inviolable:

The Prophets of the Lord cannot forewarne us of any judgement that shall befall us, except they be first agreed with God, and God speake in them.

Here first is a lesson for *us*, who succeed the Prophets in the Ministry of the Church. We may not deliuer any thing vnto you, but what wee haue gathered out of the Word of God. Every Minister of the New Testament, shoulde bee as Moses was of the Old. Moses his charge was not to conceale any thing, but to speake all, *Exod. 7. 2. Thou shalt speake all that I command thee.* It is our part to doe the like. It is our part to speake in the Name of God, and in his Name alone, to feed the flocke of Christ with his pure word, and with his word alone: and to doe it as learnedly, as faithfully, as sincerely, as constantly as we may; leauing the successe of all to him that hath sent vs, and disposeth of all mens hearts at his pleasure. So running our race, we shall one day be at rest in eternall comfort, fully deliuered from this vile world, from wicked men, from euill natures: from such, who are euer ready to take our best endeouours in the worst sense, and to requite our honest affections with their foule disgraces.

Here secondly is a lesson for *you*. For *you*, Beloued: for all such as are the Auditors and hearers of the Word of God. This duty of hearing is to be put in practice; not dully, but with diligence; not heauily, but with chearefulness, as to the Lord. There is a generation of hearers, that would seeme desirous to heare the Word preached, but they woud haue it of free cost: they like not the charges it bringeth with it. O let not any such repiner, any such grudger be found in the

the assembly of the Saints. Such, if they conserue any thing to the maintenance of the Ministry, they doe it not for *conscience sake*, but of necessity; not for any *lone* they beare vnto the Word preached, but by compulsion of Law: not as a *free will offering* to God for the recompence of his Kingdome among them, but as a taxation, which they cannot resist. To such the preaching of the Word is not a *benefit*, but a burthen. So farre are they from taking any delight therein, as that by their good wills they would wholly shake and shift it off. Carnally minded men, carelesse and prodigall of the saluation of their owne soules. The *horse-keeper* that dresseth their horses, the *shepherd* that watcheth their sheepe, the *beardman* that looketh to their swine, the *Cobler* that clouteth their shooes, shall willingly be considered for their paines: but the *Minister or Pastor* that breaketh vnto them the bread of life, shall haue no supply from them to the releefe of his necessities. No supply. Nay, well were he if he could hold his owne, euен that portion of maintenance, which is allotted to him by the Word of God.

But I hope there cannot be found in this assembly, any one so sacrilegiously affected. I haue good reason to be perswaded much better of you all. Yet *you*, as well affected as you are in this behalfe, are to be admonished, that to these exercises of our religion ye come *willingly and joyfully*. *Willingly* for your owne duties sake, and *joyfully*, because from hence you may carry home with you a Jewell of an invaluablie price, euен the precious Word of God: wherein *quicquid docetur, veritas*; *quicquid praecepitur, bonitas*; *quicquid promittitur, felicitas est*, as *Hugo lib. 3. de Anima* speaketh: Whatsoever is taught, its truth; whatsoever is commanded, its goodness; whatsoever is promised, its happiness. *Nam Deus veritas est, sine fallaciâ; bonitas, sine malitia; felicitas, sine miseria:* for God is truth, without falsehood; goodness, without malice; happiness, without misery.

O come yethen hither, as *willingly* for your duties sake, so also *joyfully* for your profits sake. *Willingly, and joyfully.* It is somewhat, I grant, to come hither, to this house of God to

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diuine seruice ; but to come *willingly* and *joyfully*, it is a double vertue, and that which giueth life vnto your comming. If you come *unwillingly* or *grudgingly*, if you be drawne hither, either for shame of the world, or through feare of Law, you come as men more than halfe dead, without either operation of the spirit, or desire of profit, or feeling of comfort, or increase of faith, or bettering of obedience.

Wherefore, dearely Beloved, let your care be, euer *willingly* and *joyfully* to present your selues in these Courts of the Lord, in his holy Temple. Be ye well assured, that as hee is accursed that doth the worke of the Lord negligently ; so is hee also accursed that commeth into the house of the Lord either *unwillingly* or *grudgingly*, as if he were discouraged with the tediousnesse either of the way, or of the word.

It is recorded of the people of God, *Psal. 84.* that they trauelling towards the place of Gods worship, passed through many dangers, endured much heat, suffered wants in the wilderness, and all for the delight they tooke in his seruice. The delight that they tooke in the seruice of God, did swallow vp all their wants, their trauell, their labour, and their paines. It made them say ; *A day in thy courts is better than a thousand.* And, *I had rather be a doore-keeper in the house of my God, than to dwell in the tents of wickednesse.* *A day in thy courts is better than a thousand.] A day] one day onely, and no more, in thy courts] in the courts of God, in his Temple, and the publike meetings and assemblies there, is better] is more sweet, more comfortable, more profitable, than a thousand] elsewhere, yea, though the place bee never so full of pleasure.* And, *I had rather be a doore-keeper in the house of my God] I had rather be of the meanest account in the Church, the place where my God, the onely true and everliving God is serued ; than to dwell in the tents of wickednesse] than to make my abode in most stately and gorgeous Palaces, wherein wickednesse is practised and professed.* *O ! how amiable are thy tabernacles, O Lord of hosts !*

How excellent was this *zeale* of Gods people ? how great their forwardnesse to doe him seruice ? We would be accounted

ted Gods people, as well as they. But where is our zeale? Were ours as theirs was, certainly neither blasts of wind, nor feare of raine, nor heat of Summer, nor cold of Winter, nor a Lion in the way, nor any like trifle should stop vs from comming to the house of God, his Temple, the place where by his Ministers he speakest to his people.

Thus farre by the occasion of my first obseruation, which was grounded vpon the second of those five expositions, wherof you heard in the beginning of this exercise. My obseruation was:

The Prophets of the Lord cannot forewarne vs of any judgments that shall befall vs, except they be first agreed with God, and God speake in them. I proceed.

A second application of this first similitude to the matter here intended by the Holy Ghost, may be thus: As it cannot be, that two should walke together, except they be agreed; So it cannot be that God should walke with Israel, for as much as there is a disagreement betweene them. The time indeed was, when God walked with Israel, and Israel with God. Then it was, when the people of Israel were desirous to please God, to doe his holy will, and to depend vpon him. But afterward, when rebelliously they forsooke God, and applied themselves to the service of false gods, it could not be, that God should any longer walke with them, or they with God. This is the third of those five expositions, wherof even now you heard. It was the exposition of Albertus, Rupertus, and Isidore; and is embraced by later Expositors, by Franciscus Ribera, by Petrus Lustianus, by Oecolampadius, Danous, Gualter, Tremellius, and Junius, and Piscator. The obseruation is:

When man through his evill courses leaveth off to walke with God, or forsaketh him; then will God no longer walke with man, but will also forsake him.

To walke with God is louingly to adhere vnto him, and to please him. So is the phrase vied in the Prophesie of Micheal, Chap. 6. 8. *What doth the Lord require of thee, O man, but to doe justly, and to lene mercy, and to humble thy selfe to walke with thy God. To walke with thy God, that is, Ionathan translates*

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lates it, to walke in the worship and feare of God. Petrus Lutianus saith, it is to liue according to the Law and will of God. And this doublelisse is to please God.

It is said of Enoch, Gen. 5. 22, 24. that he walked with God. He walked with God, that is, hee pleased God. So doth the Author of the Epistle to the Hebrewes expound the place, chap. 11. 5. Enoch before his translation, had this testimony, that hee pleased God. The testimony which hee had was, that hee walked with God; and therefore to walke with God, is to please God. Syracides in the 44. of his Ecclesiasticus, vers. 16. saith to the same effect. Enoch pleased the Lord, and was translated, being an example of repentance to all generations. Enoch pleased the Lord, saith Ecclesiasticus; in Genesis it is, Enoch walkeā with God: and therefore to walke with God is to please God. Onkelos saith it is, to liue in the feare of God; surely hee that so liueth pleaseth God.

It is said of Noah, Gen. 6. 9. that hee walked with God: Noah was a iust man, perfect in his generations, and walked with God. Hee walked with God, Whats that? Hee liued a solitary life, and professed Monkerie? No: Hee left the concourse of the world, and got him aside into some wildernesse? Nor so. Hee lead a single life, and therefore no maruell if hee pleased God? Nor this. What is it then, hee walked with God? It is this: Hee serued God, as was fit hee shoulde, in his vocation; hee liued piously, and without blame: hee composed himselfe, not to mans becke, to mans example, to mans applause, but wholly to the holy Will of God: in a word, hee led a life acceptable and pleasing vnto God; and so hee walked with God.

That which God saith to Abram, Gen. 17. 1. Walke before me, and be thou perfect, is all one, as if hee had said, Walke with me, and be thou perfect. To walke with God, or to walke before God, is all one. It is not *Foris simulare pietatem, hypocritarum more;* it is not to make outwardly a shew of piety, as Hypocrites use to doe; but it is *Sincere Deo fidere;* it is to trust in God sincerely, to depend vpon him wholly, to serue him alone, and to obey him according to his will. Such are those seruants of the Lord, of whom Salomon speaketh, 2 Chron.

6. 14. that walke before the Lord with all their hearts. Such are they that walke in the Law of God, Exod. 16. 4. Such they, that walke after the Lord their God, Deut. 13. 4. where they are further described to feare the Lord, to keepe his Commandments, to obey his voice, to serue him, and to cleaue unto him. In the language of Canaan you see it is all one, to walke in the Law of God, to walke before God, to walke after God, and to walke with God. The Metaphore is very elegant: and may serue thus farre to instruct vs; that, as when we walke, we stand not still, but are euer in motion, and doe goe forward: so in the way of piety, in the course of godlinesse, when wee walke either in the Law of God, or after God, or before God, or with God, we are not to stand still, but are euer to bee in motion, in a spirituall motion, and to goe forward: to goe forward, as Origen speaketh in his twelfth Homily vpon Genesis, *De vita ad vitam, de actu ad altum, de bonis ad meliora, de utilibus ad utiliora, de sanctis ad sanctiora.* Our going forward must be from life to life, from action to action, from good to better, from profitable to more profitable, from sanctified actions to more sanctified: and all this must bee, *Non passibus pedum, sed mentis profectibus*, not with the steps of our feet, but with the profit of our vndestanding. Our motion in this our walke must be perpetuall. *Hominis, quā Christianus est, proprium est, non quiescere:* it is the propriety of a man, as he is a Christian, not to be at quiet, not to rest, not to stand still, not to be at a stay. For in Schola Christi non progressi est regredi: in the Schoole of Christ, not to goe forward, is indeed to goe backward. Saint Bernard in his 341. Epistle thus expreleth it; In the Schoole of Christ, *Non proficere, sine dubio deficere est:* not to proceed and profit, without doubt it is to retire and to faint. And therefore let no man say, *Satis est, sic volo manere, sufficit mihi esse, sicut beri & nudius tertius:* It is enough for me; thus will I abide; its sufficienc for me that I am as I was yesterday and the day before. Let no man say thus with himselfe. *In via residet, qui huiusmodi est;* he that is such a one sits him downe in the way. He goes not forward: he walkes not, as he shoule, either in the Law of God,

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or before God, or after God, or with God. Thusfarre hath this Metaphor of walking led me. Yet may I not leauue it without giuing some rule of it. The rule is : *Solet Scriptura verbo Ambulandi consensionem animorum explicare: it is the custome of the Scripture, by this word of walking to expresse the agreement and consent of minds.*

It is the voice of wisdome to her sonne, Proverb. I. 15. *My sonne, if sinners shall say unto thee, Come with vs, cast thy lot among vs, let vs all have one purse, Walke not thou in the way with them; refraine thy foot from their path. Walke thou not in the way with them, that is, ne acquiescas eis, ne illis assentias, yeeld not to them, agree not with them.* This exposition is good by that, vers. 10. *My sonne, if sinners intise thee, consent thou not.*

Syracides in his *Ecclesiasticus*, Chap. 7. 38. according to the vulgar saith, *Non desis plorantibus in consolatione, & cum lugentibus ambula.* Faile not to be a comfort to them that weepe, and walke with them that mourne. *Walke with them that mourne, that is, Idem sentito, quod illi, thinke as they thinke; Eo animo esto, ac si tua esset illa mala:* be thou affected, as if their losses were thine.

The Psalmist, Psal. I. 1. pronounceth the man blessed, that walketh not in the counsell of the wicked. There is therefore a walke in the counsell of the wicked. But what is it so to walke? To walke in the counsell of the wicked, is to yeeld thine assent, to agree vnto, to ioyne thy selfe in naughty practises with the wicked. Blessed is the man that so walketh not.

Enough for the rule. The rule was : It is the custome of the Scripture by this word of Walking to expresse the agreement and consent of mindes. Its iustified by my Text : *Can two walke together except they be agreed?* and may conclude the truth of my obseruation :

When man through his evill courses leauenth off to walke with God, then will God no longer walke with him. When man forsaketh God, then will God also forsake him.

Then, and not before. The ancient Fathers are frequent in auowing this truth. Saint Augustine in his booke, *De bono Per-*

Perseuerantie, cap. 6. giues it for granted; *Voluntate suâ quemque deserere Denuo, ut meritò deseratur à Deo;* that a man of his owne will first forsakes God, that God may well forsake him. The same Father in his 88. Sermon *De Tempore*, exhorts his then Auditors, faithfully and firmly to believe, that God never forsakes man, *nisi prius deseratur ab homine, valesse he be first forsaken of man.* In his *Soliloquies, cap. 14.* he brings in the soule in her priuate talke with God acknowledging as much: *Quocunq[ue] iero, tu me Domine non deseris, nisi prior ego te deseram:* O my Lord, goe I whither I will, thou wilt never forsake me, vnaesse I forsake thee first.

To this purpose writeth Saint Prosper in his answer to the obiections of the French, his sentence vpon the seuenth obiection: Although the omnipotency of God could haue giuen to them that would fall, strength to stand, *Gratia tamen eius non prius eis deseruit, quam ab eis desereretur;* Yet did not God forsake them, before hee was forsaken of them.

Saint Bernard in his devoutest Meditations, *cap. 7.* speaks home to this point. *God! fidelis socius est,* hee is a faithfull companion; *nec deserit sperantes in se, nisi ipse prior deseratur,* and forsakes not them that trust in him, *valesse he be first forsaken of them.*

Neither the time, nor your patience will suffer me to al-
lege, what ^a *Chrysostome*, what ^b *Macarius*, what others of ^c *Hom. 4. in 1.*
the ancient haue in their bookees deliuered concerning the ^d *cap ad Rom.*
point in hand. Sufficient hath beeene said already, not onely ^e *Hom. 4. Qui*
for the confirmation, but also for the illustration of my se-
cond obseruation; which was,
^f *deficiunt a Deo, ab eo deseruntur.*

*When man, through his euill courses, leaueth off to walke with
God, then will God no longer walke with him. When man
torsaketh God, then will God also forsake him.*

But why is it thus? Why is it, that man first leaues off to walke with God, ere God leaues off to walke with man? Why is it, that man first forsakes God, ere God forsake him?

The reason hereof may bee taken from the promise of
H 2 God.

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God. His promise is to Ioshuah, chap. 1. 5. *I will not leaue thee nor forsake thee.* Not to Ioshuah alone is this promise made, but to all; to all the godly. The Author of the Epistle to the Hebrewes so applies it, chap. 13. 5. *I will never leaue thee nor forsake thee.* He brings it for a motiue against Covetousnesse; against the vnsatisfiable greedinesse after the Mammon of this world, which is to many their delight, their loue, their solace, and to some their God. Let your conuersation bee without Covetousnesse, and be content with such things as you haue. For hee hath said, God hath said it, *I will never leaue it, I will never leaue thee nor forsake thee.* God is euer as good as his word. Hee hath said it, *I will never leaue thee nor forsake thee.* Nor will he. Looke what care hee had of Ioshuah, the like he hath of all that trust in him. *Hee will never leaue them, hee will not forsake them.* If they leaue God, if they leaue off to walke with him, if they forsake him, so it is: the fault is their owne, God is no way to bee blamed.

Now lets make some vse of my second obseruation: I can but point at it.

If it be thus, Beloued. If God leaves not off to walke with vs, till we leaue off to walke with him; if he forsake not vs, till wee forsake him: O then let it be our care, never to leaue off to walke with him, never to forsake him. Our sinnes they are, that breake off our walke with God, and cause vs to forsake him. To what purpose make wee a shew of walkeing with him, of delighting in him, if in the meane time wee hold fast by those funes peccatorum of ^a Salomon, the cords of sinne, those vincula plantri of ^b Esay, the Cartropes of sinne, and so drive God from vs? If by our sinnes, our drunkennesse, our luxury, our uncleanesse, our covetousnesse, our oppression, our uncharitablenesse, and other our sinnes no lesse odious, which indeed are the very diet and dainties of the Deuill, we feast the foule fiends of Hell, wee drive God from vs. He can no longer walke with vs, he cannot but forsake vs.

^a PROV. 5. 22.

^b CAP. 5. 18.

What

What shall wee then doe, Beloued? What? Certainly,
Ne Deum moucamus, ut nos deserat, opus est ut inter nos &
ipsum conveneriat: that wee cause not God to forsake vs,
 there must bee betweene him and vs *an agreement*. Agree-
 ment there can bee none, if wee goe on still to prouoke
 him with our impieties. Wherefore that there may bee be-
 tweene vs *an agreement*, tread wee the way scored out vnto
 vs by Saint Paul, *Titus* the second Chapter and the twelvth
 Verse, which is, that, *denying ungodliness and worldly lusts*, we
 liue for the time to come soberly, righteously, and godly in
 this present world, looking for that blessed hope, and the
 glorious appearing of the great God, and our Sauiour Jesus
 Christ. So doing, wee shall bee at *agreement* with God and
 walke with him:

But here, Beloued, *Magna custodia tibi necessaria est*,
 as Bernard speaketh in the sixth Chapter of his Medita-
 tions: Its necessary that thou keepe a diligent watch and
 ward ouer thy selfe, that thou neither doe, nor say, nor thinke
 any thing that is vnlawfull, and may offend. For thou
 liuest before the eyes of the Judge that seeth all things.
Cum illo tamen semper es securus, yet with him, with so all-
 seeing a Judge, thou art secure and safe, if thou so behau-
 thy selfe, that hee may vouchsafe to bee with thee. What
 said I? So behau thy selfe that hee may vouchsafe to bee
 with thee? Nay however thou behau thy selfe, hee will
 not faile to bee with thee. *Si tecum now est per gratiam, ad-*
est per vindictam; if he be not with thee by his gracious fa-
 vor, he will assuredly be with thee in vengeance, to pay thee
 home for thy mis-doings. *Sed va tibi, si ita tecum est*: but woe
 is thee, if he be so with thee.

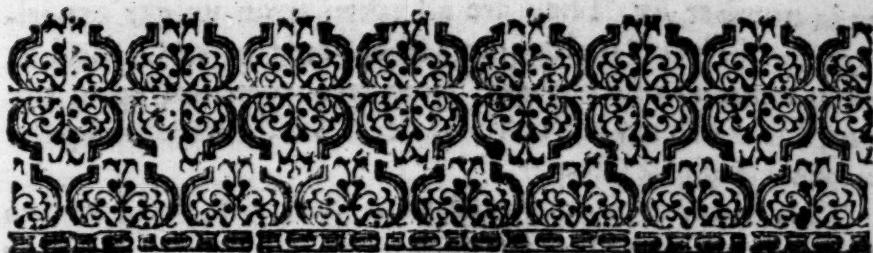
What then remaineth for thee, for mee, for every one of
 vs, but that we all endeavour so to spend the residue of the
 daies of our pilgrimage here in this life, in all righteous-
 nesse and true holinesse, that God, *our good God*, bee not
 at any time prouoked to bee with vs, *per vindictam*, by
 his vengeance, who is euer most willing to be with vs *per*

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gratiam, by his gracious fauour. So hauing finished our course here, in this mortality, wee shall bee aduanced to a state immortall in the Paradise of Heauen, where wee shall with all Saints sing perpetually *Hallelujah*, Saluation, and Honour, and Glory, and Power, vnto the Lord our God. To this state immortall, the immortall, inuisible, and onely wise God vouchsafe to bring vs all, for Iesus Christ his sake. Amen.

(*)

THE



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AMOS 3. 4.

Will a Lion roare in the Forest, when he bath no prey? Will a young Lion cry out of his den, if he haue taken nothing?



Hat a people, chosen by God himselfe to be his peculiar, aboue all the Nations vpon the earth, honoured with many singular and super-eminent priuileges, aduanced to the custody of Gods holiest Oracles, should be so stiff-necked, so uncircumcised of hearts and eares, so disobedient, so rebellious, as to set at nought the threatenings of the Lord, to account them vaine, to esteeme of them as of sports, could it euer be imagined? Yet thus stood the case with the people of the ten Tribes, the children of Israel, with whom this our Prophet Amos was to deale.

Amos, to meet with such their grosse stupidity, and to reforme their erronious conceits of those fearefull threatenings, which the Almighty by the mouth of his holy Prophets vseth to give forth against sinners and wicked men, instructeth them by similitudes. The similitudes which here he bringeth,

are

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are in number six. They are all taken from vulgar experience, and such as is incident to a Shepherds walke. Of the first, taken from way-faring men, from two trauellers vpon the way, I speake in my last exercise, occasioned thereunto by the third verse of this Chapter.

This fourth verse, now read vnto you, will yeeld vs two other, taken from the custome of Lions, old and young. From the custome of the old Lion in these words; *Will a Lion roare in the forest, when he bath no prey?* From the custome of the young Lion, in these; *Will a young Lion cry out of his den, if he haue taken nothing at all?* Of both in their order: and first of the old Lion.

Will a Lion roare in the forest, when he bath no prey?] The answer should be negatiue; No; he will not. *Will he not?* It seemes he will. Else how may that bee vnderstood which is spoken of our aduersary, the Devil, 1 Pet. 5. 8. that he, as a roaring Lion walketh about, seeking whom he may devoure? There it seemes the Lion roareth before hee haue his prey. That he doth so, many of the Ancient haue affirmed it. Its affirmed by R. Danid, he saith; When the beasts of the forest heare the Lions voice, they by and by through feare stand still, and the Lion taketh for his prey, which of them hee will. So saith Lyra; *Ad rugitum Leonis prada sequitur;* the Lion roareth, and then he takes his prey. So Dionysius the Carthusian; *Leo cum famens patitur, mox ut bestiam videbit, rugitum dat, quo audito territa bestia gradum figit, & capitur.* The Lion, saith he, when he is hungry, if he see a beast, roareth: the beast, terrified with the Lions voice, stands still and is taken. Saint Basil saies as much for substance. His words are in his ninth Homily vpon the Hexaemeron: Nature hath bestowed vpon the Lion, such organs or instruments for his voice, that oftentimes beasts farre swifter than the Lion are taken, *ων τῷ λευκῷ,* onely by the roaring of the Lion. The Lion roares; the beast stoopes, and is taken.

Saint Cyril likewise, he that was Archbisshop of Alexandria, he hath the like obseruation, and he takes it from those, who with much curiositie and diligence haue sought into the

the nature of wild beasts. The obseruation is, that the hungry *Lion*, espying some beast fit for his food, through his hideous and vncouth roaring seizeth vpon it for his prey. Now if a *Lion* will roare before he haue taken his prey, as by the now produced authorities it seemes he will, to what end serues this interrogation, *Will a Lion roare in the forrest, when he hath no prey?*

I must answer as I did out of *Carthusian* to the former similitude, that *Amos* here speaketh, secundum communem cursum, according to the common course, and communiter verum esse, that its commonly true that a *Lion* will not roare in the forrest, when he hath no prey. Commonly it is true, yet not ever so. *Mercerus* hath a *Solent* to expresse the meaning with: *Will a Lion roare in the forrest, when he hath no prey? Non solent hanc dubie;* Without doubt he vseth not so to doe. *Druſius* hath likewise a *Solent* for the saluing of this question; *Leones non solent rugire, nisi pradans ceperint, capterine sint;* Lions, they vſe not to roare, vntille they haue taken some prey, or are ready to take it. They vſe it not, though it may be sometime they doe it.

But why will a *Lion* roare when he hath gotten his prey? Should he not then rather be quiet, and fall to the deuouring of his prey? *Plutarch* in a treatise of his, concerning this question, *Which creatures haue more reason, they that live on the earth, or they that in the water?* thus speaketh of the *Lion*: *The Lion, when he hath gotten a prey vseth to roare, thereby to call his fellow-lions to be his partakers in the prey.* But I will not now diue into the secrets of nature. Why the *Lion* roareth when he hath his prey, it much skilleth not: it is plaine, he roareth.

It is plaine by the 22. *Pſalme*, where *David* complaining of the cruelty of his enemies vnder the name of the *Bulls of Bashan*, saith of them, vers. 13. *They gaped vpon mee with their mouthes, as a rauening and a roaring Lion.* It is likewise plaine by the 31. of *Eſay*. At the fourth verse of that Chapter, you may see the *Lion* roaring on his prey. In the 22. of *Ezechiel*, vers. 25. you may behold in *Ierusalem* a conspiracy of

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Prophets like a roaring Lion, rauening the prey. Well then is it demanded by Amos in my Text, *Will a Lion roare in the forrest, when he hath no prey?* Thus farre of the old Lion. It followeth of the young.

Will a young Lion cry out of his den, if he haue taken nothing?

This young Lion in the originall is בָּבִיר Chephir, Leo-iunus, leunculus; in the Septuagint, he is οὐρανός: in the Vulgar, *Catulus Leonis*, the Lions whelpe. The property of this young Lion or Lions whelpe is, to lie close in his den without making any noise at all, till such time as the old Lion brings him a booty for his food; then doth this whelpe rouze vp himselfe, giues forth his voice, cryeth and roareth. It is Saint Cyril's obseruation. Petrus Lusitanus likes it well. Hee thus deliuers it: *L-unculus in latibulo suo jacens, tacet; The Lions whelpe couching in his den makes no noise: at ubi pradam à Leone adductam ceperit, tunc vocem dat, & exultat; but when he hath taken his prey, brought vnto him by the old Lion, then for ioy he leapeh, then he giues forth his voice, cryeth and roareth.*

Now to the question, as it is made by Tauerner, *Cryeth a Lions whelpe out of his den, except he haue gotten some thing? or as it is in our newest English, Will a young Lion cry, or giue forth his voice out of his den, if he haue taken nothing?* My answer must be, as it was to that of the old Lion, and out of Mercer too, *Non solet haud dubie, Out of doubt, the young Lion, or Lions whelpe vseth not, as he lieth in his den, to giue forth his voice, to cry or roare except hee haue gotten somewhat.* Hee vseth not so to doe.

Some Expositors there are, that will haue these two branches of the Lion, and the Lions whelpe to be all one; and the latter to be but a repetition of the former, *mutatis verbis*, in other words. So R. David, and Lyranus. But Saint Cyril is of opinion, they are not all one, but are different; So is Saint Hierome. So R. Abraham. So Albertus, Rupertus, Carthusian, and others: and with these accordeth our present exposition.

The exposition thus giuen, descend we to the application, that:

that we may understand what this *Lion* is, and what the *Lions whelpe*.

Will a Lion roare in the forest, when he hath no prey?

The *Lion* is *God*, the *forest* the *world*, the *prey* of the *Lion* the people of the world, the roaring of the *Lion* Gods threatenings by his Prophets. You may thus apply it: *As a Lion will not roare in the forest, vnlesse he have a prey;* So neither will *God* by his Prophets threaten any euill, vnlesse he bee thereunto virged by the sinnes of the people. Such commonly is the application of this second similitude.

With *Rupertus* likewise this *Lion* is *God*; but the *Lions* prey is *omnis electus*, every one of the Elect: who, wheresoever he be, because he is predestinate vnto life, *ab ipso Deo requiritur*, is sought for of *God* himselfe, that at his voice, whether it be vttered by an *Angell*, or by a *Prophet*, or by the *Scriptures*, he may tremble, may be humbled, may repent him of his sinnes, and be saued. The application which he maketh is after this manner: *Nunquid rugiet Leo in saltu, nisi habuerit pradam?* Will a *Lion* roare in the *forest*, vnlesse he hath a *prey*? *Idem est, ac si dicet*, It is as if he said, Is it worthy of *God*, there to speake, or thither to send a *Prophet*, where he knoweth there is none worthy of eternall life? Is it seemly, is it any way fit, that *God* should there *utter his voice*, or send his *Messengers* thither, where hee knoweth, there is not any one ordained vnto salvation? By all congruity of reason the answer must be negatiue; No, its altogether vnseemly; its not any way fit. The *Lion* in the *forest* roares not, *vnlesse he have his prey*. This exposition of *Rupertus* is by *Ribera* mentioned with some approbation: but *Petriu à Figueiro* saith, it is *nimis violenta*, too violent, too far fetched. And well may it be so.

Arias Montanus by this *Lion*, and *Lions whelpe*, understandeth *Sennacherib* and *Nabuchodonozor*, two *Affyrian* Kings, two mighty enemies to the state of the *Kingdome of Iudah*. According to him thus must the application be: As a *prey*, that is betweene the *Lions* teeth, or within his *pawes*, cannot escape away; so shall not the people of *Iudah* escape

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from out the hands of Sennacherib, or Nabuchodonosor. But this application of this is not so fit for this place, because what soever is here spoken, it is spoken not to the people of Iudah, but to the people of the ten Tribes.

If great Albert must be followed, this Lion must be *vel Deus comminans, vel melius inimi ciuia inuadens, vel homo, vel Diabolus.* This Lion must be either God threatening, or rather some enemy invading, be he man or Devil.

The Devil must be this Lion in the construction of divers, as Carthusian hath obserued, for as much as the Devil like a roaring Lion walketh about seeking whom he may deuoure, *Semperque sitit animarum damnationem, & rugit ut eas deglutiat,* and euer thirsteth of the damnation of the soules of men, and roareth that he may swallow them vp. I may not deny, but that the Devil for his extreme fiercenesse and cruelty ioyned with force and hurt to annoy mankind, is by Saint Peter likened to a Lion, to a roaring Lion; yet I cannot thinke that he is the Lion in my Text; no, though this in my Text be a roaring Lion.

But may not some man, an enemy, a tyrant, an oppressor, one or more, be meant by this Lion, this roaring Lion in my Text? Its not to be doubted, but that such are diuers times in the holy Scriptures compared to Lions. The wicked man, who is euermore an enemy to the godly, is likened to a Lion, Psal. 10. 9. He lieth in wait secretly as a Lion in his den; he lieth in wait to catch the poore. Davids enemies are as Lions; He so speakes of them, Psal. 22. 13. They gaped upon mee with their mouthes, as a rauening and a roaring Lion. Tyrants and oppressors of the Church are as Lions. Such a one was Nero, Saint Paul calls him a Lion, 2 Tim. 4. 17. I was, saith hee, delivered out of the mouth of the Lion. The Lion, not the Devil, as Ambrose saith; nor Festus the President of Iudea, as Primasius affirmeth: but Nero, proud and cruell Nero, persecuting Nero, as its expounded by Chrysostome, Theodore, Theophylact, Oecumenius, Aquinas, and Eusebius, Hist. Eccles. lib. 2. cap. 22. Be it then granted, that Men, enemies to the godly, Tyrants and oppressors are in holy Scripture sometimes

times compared to Lions; yet can it not thence be inferred, that therefore by this roaring Lion in my Text, Men are to be understood.

It remaineth then, that God either solely or principally be here intended. *Sic communiter omnes intelligent*, saith Christopherus à Castro. So doe all Expositors commonly understand this Text: that God should be this Lion. And not only the old Lion, but the young one too. God is compared to both, as wel to the young Lion as to the old. To both he is compared, Hos. 5. 14. There thus saith the Lord: *I will be unto Ephraim as a Lion, and as a young Lion to the house of Iudah. I, even I will teare and goe away: I will take away, and none shall rescue him.* So likewise, Esay 31. 4. Thus hath the Lord spoken: *Like as the Lion and the young Lion roaring on his prey, when a multitude of Shepherds is called forth against him, hee will not be afraid of their voice, nor abase himselfe for the noise of them: so shall the Lord of hosts come downe to fight for mount Sion and for the hill thereof.* In both places you see, God is compared not onely to the old Lion, but to the young one too, to the Lions whelpe. So is he here in this Text of mine. Now the meaning is; *As a Lion will not roar in the forest, except hee hath a prey, nor the young Lion cry out of his denne, except he hath gotten somewhat:* No more will Almighty God roar from Sion, or utter his voice from Jerusalem, except there be a prey ready for him: He will not by his Prophets and Ministers give forth his threatenings, except there be just cause for him, to be auenged vpon a people for their sinnes. My obseruation is:

If by our sinnes we prouoke Gods wrath against vs, wee shall finde that his threatening of vs will not be in vaine.

The threatenings of God, they are not vanaduntaxat puerorum simplicisque rusticatis terricula, as Quadratus hath well noted, they are not onely as scar-crowes or bugs for the terrifying of little children and the ruder sort of people; but are certaine evidences of Gods resolution for the punishment of sinne. Neuer are they in vaine.

Of two sorts they are: for either they concerne a spirituall and eternall punishment; or a punishment, that is temporarie and corporall.

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Of the first sort is that *commination*, Dent. 27. 26. Cursed be he that confirmeth not all the words of this Law to do them. The punishment there threatned is spirituall, it is eternall. Saint Paul so expounds it, Gal. 3. 10. where he saith: As many as are of the workes of the Law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the Booke of the Law to doe them. The curse there spoken of is no temporall, no corporall matter, it is spirituall, it is eternall. The reason is, because the curse is opposed to the blessing. Now to bee blessed with faithfull Abraham, is to be iustified, to bee absoluued from sinne and death, to be in fauour with God, to obtaine eternall saluation, and therefore to be accursed, is to be condemned for sinne, to be cast out from God, to be adiudged to euerlasting death and Hell. The blessing is spirituall and eternall, and therefore must the curse also be spirituall and eternall.

Comminations of the second sort are in holy Writ more frequent and obuous. If you will not hearken to the Lord your God to doe his Commandements, but will despight his statutes and abhorre his iudgements, then will the Lord doe thus and thus vnto you. In the 26. of Leuit. vers. 16. he will visit you with vexations, consumptions, and burning agues, that shall consume your eyes, and cause you sorrow of heart. Vers. 17. he will set his face against you, and ye shall bee slaine before your enemies: they that hate you shall reigne ouer you, and ye shall flee when none pursueth you. Vers. 19. Hee will breake the pride of your power, and will make your Heauen as iron, and your Earth as brasse: and your strength shall be spent in vaine; for, neither shall your land yeeld her increase, nor your trees their fruitt. Vers. 22. Hee will send wilde beasts among you which shall rob you of your children, and destroy your cattell, and make you few in number. These and other like threatenings against the wilfull contemners of Gods holy Will you may better read of in the now alleged 26. Chapter of Leuiticus, and 28. Chapter of Denteronomy, and other places of holy Scripture, than I can at this time stand vpon to relate them. They are many: they are fearefull. Many and tearefull are

are the punishments, though but temporary and corporall, which the Lord threatneth to the wilfull contemners of his holy Will.

Thus you see, Gods threatnings are of two sorts; either of spirituall and eternall punishments, or punishments that are temporary and corporall. These threatnings of punishments, corporall or spirituall, temporary or eternall, are by the Lord himselfe accomplished at times certaine and vnchangeable.

When the old world in the daies of Noah had growne to much impiety and wickednesse, the Lord appointed a certaine space, the space of 120. yeeres for their repentance and conuersion, Gen. 6. 3. *My spirit shall not alwaies strine with man, for that he also is flesh: yet his daies shall be an hundred and twenty yeeres.* Though he saw, that the wickednesse of man was great in the earth, and that *every imagination of the thoughts of his heart was euill, was onely euill, was euill continually,* so that with great justice he might forthwith haue swallowed them vp with a floud, yet would hee not, but would yet forbear longer, and looke for their amendment. A hundred and twenty yeeres yet would he giue them, to see if they would returne and auoid his wrath. But they would not returne, and therefore at the very end and terme of those hundred and twenty yeeres he brought the floud vpon them. Then, then, and not before, he brought the floud vpon them. For compare we the particular circumstances of time noted, Gen. 7. 3, 6, 11. with that which Saint Peter writeth in his first Epistle, chap. 3. 20. we shall finde, that the inundation of waters came vpon the earth at the very point of time before determined.

Memorable is that commination of the Lord against the Iewes, Jerem. 25. 11. *Because you have not heard my voice, behold I will take from you the voice of mirth, and the voice of gladnesse, the voice of the bridegroomme, and the voice of the bride, the sound of the Milstones, and the light of the candle: you shall be a desolation, and an astonisment, & shall serue the King of Babylon seuenty yeeres.* The summe of the Commination is, that the Iewes for their sins should be led capiuie, & serue the King

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King of Babylon *seventy yeeres*. Now if we take the iust computation of time, it will appeare that so soone as those yeeres, those *seventy yeeres* were expired, the foresaid threat was accomplished. And therefore Daniel alluding to this prophesie of *Ieremie*, exactly setteth it downe, Chap. 5. 30. saying, *The same night was Belshazzar King of the Chaldeans slaine*, the same night, the very night wherein those *seventy yeeres* came to their full period, was *Belshazzar King of the Chaldeans slaine*.

To these searefull examples of Noahs floud, and the carrying away of the *Jewes* into *Babylon*, may be added the *burning of Sodome by fire and brimstone*, the *destruction of the ten Tribes*, the *ruine of Ierusalem*, and the *Kingdome of Iudah*, the *desolation of the seuen Churches of Asia*; all which, besides many other calamities vpon many other places, and persons, accomplished and come to passe according to the threatnings of the *Lord*, may well assure vs, that whatsoeuer he hath threatened, will certainly take effect. And certainly, if we by serious and true repentance doe not prevent the execution of his threats, he will not fail to prevent vs, and take vs away suddenly. Thus is my obseruation made good;

If by our sinnes we prouoke Gods wrath against vs, wee shall finde that his threatening of vs will not be in vaine.

No, it will not. If God threaten, and no repentance followeth, then certainly the *threatnings* pronounced will come to passe. Hee threatens not in vaine; hee terrifies not without cause; no more than the *Lion roareth* when he hath no prey, or the *Lions whelpe* cryeth out of his denne if he haue gotten nothing.

Is it thus, Beloued? Shall we finde that Gods *threatnings* will be effectuall and powerfull against vs, if we by our sinnes goe on still to prouoke him to displeasure? It seemes then, that if we repent vs of our sinnes, and cease any further to grieue Gods holy Spirit, his *threatnings* will bee vaine and without effect. Vnderstand wee therefore, that the *threatnings* and *denuntiations* of Gods judgements are either

absolute,

absolute or conditionall. If absolute, then are they irrevocable, and must take effect: but if conditionall, then vpon humiliation and repentance they will bee changed, they will bee altered.

Absolute was the denunciation that concerned the eating of the forbidden fruit, Gen. 2. 17. *In the day that thou eatest thereof thou shalt surely die.* This threatening was absolute and peremptory, not to be revoked. If Adam had prayed all his life long that he might not die, but returne to his former condition, yet the sentence of God had not beeene reversed.

Peremptory and absolute was that threatening of the Lord against Moses and Aaron, Numb. 20. 12. *Because yee beleue me not to sanctifie me in the eyes of the chilidren of Israel, therefore ye shall not bring this congregation into the land which I haue giuen them.* Moses and Aaron, both are threatned that they shall never enter into the land of Canaan. Moses vnderstanding the threat conditionally, besought the Lord that hee might goe ouer Jordan into that good land. But the Lord was wroth with him, and would not heare him; but said vnto him, Deut. 3. 26. *Let it suffice thee, speake no more unto me of this matter. Speake no more:* the sentence was peremptory and might not be reversed.

As absolute and peremptory was that threatening by Nathan from the Lord vnto David, 2. Sam. 12. 14. *Because by thine adultery thou hast giuen great occasion to the enemies of the Lord to blasphem, the childe also that is borne unto thee shall surely dye.* The childe shall surely die. Davids hope was, that this threat was but conditionall, and therefore with fasting, weeping, and prayer he besought God for the child, and said; *Who can tell whether God will be gracious vnto mee, that the child may live?* Yet, as the Prophet had denounced, the child died. So peremptory was the sentence, and not to be reversed. So then its evident, that some of Gods iudgements denounced against the tonnes of men are absolute and peremptory, not to be reversed.

Others are conditionall, to be understood with this exception, except they repent and amend. The condition is sometimes

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times expressed; sometimes it is not. The condition is expressed, *Ierem. 18.7,8.* At what instant I shall speake concerning a nation, and concerning a Kingdome, to plucke vp and to pull downe, and to destroy it: If that Nation against whom I haue pronounced, turne from their euill, I will repent of the euill that I thought to doe unto them. It is likewise exprested, *Ezech. 33.14,15.* When I say unto the wicked, Thou shalt surely die; if he turne from his sinne, and doe that which is lawfull and right, he shall surely live, he shall not die. Each of these Comminations is with an exprest condition. The first was: Such a Nation, such a Kingdome, I will plucke vp, I will pull downe, I will destroy. The Nation, the Kingdome performes the condition; repenteth and turnes from euill, and God reuerseth his sentence; I will not plucke vp, I will not pull downe, I will not destroy it. The second was; The wicked man shall surely die. The wicked man performs the condition, repenteth, and turnes from euill, and God reuerseth his sentence; He shall surely live, he shall not die.

Sometimes the condition is not expressed, but onely to be vnderstood. So is it, *Ierem. 26.18.* There we reade of *Micah the Morashite,* that he in the daies of *Hezekiah King of Iudah,* prophesied and spake to all the people of *Iudah* saying, Thus saith the Lord of hosts; *Zion* shall be plowed like a field, and *Ierusalem* shall become heapes, and the mountaine of the house, the high places of a forest. Fearefull is the Commination; it threatens ruine to their Temple, desolation to their City, the vter ouerthrow of their whole Kingdome. How did the King and his people hereupon behau themselfes? Did they fall into desperation? No, they did not. Did they conclude an impossibility of obtaining pardon? Nor did they so. How then? They conceiving aright of the commination, as fearefull as it was, that it was vnto them a Sermon of repentance, they feared the Lord, they besought the Lord: and the Lord repented him of the euill which hee had pronounced against them. So was the Commination conditionall, though the condition was not expressed.

The like we meet with, *Esay 38.1.* There is a comminatory

tory message from the Lord vnto the but-now-named Hezekiah ; Set thine house in order, for thou shalt die and not live. The good King conceiuers aright of the message, that it was no otherwise vnto him, than as a Sermon of repentance ; and therefore he turnes his face vnto the wall, prayes, and weepes sorely : and the Lord repented him of the message he had sent ; and sends him a new message, vers. 5. Goe and say to Hezekiah : Thus saith the Lord, the God of David thy father ; I haue heard thy prayer, I haue seene thy teares : behold, I will adde unto thy daies fifteene yeeres. And so was the commination conditionall, though the condition was not expressed.

And such is that in the Prophetic of Ierah, Chap. 3. 4. Yet forty daies, and Nineveh shall be ouerthrowne. The King of Nineveh, though an heathen and an idolatrous King, yet conceiuers aright of this threat, that it was to him and his people, no otherwise than a Sermon of repentance. The King therefore touched with repentance, vnseateth himselfe, vnthroneth himselfe, commeth as low as the meanest, strips himselfe of his kingly robes, puts on sack-cloth, sits in ashes; causeth it to be proclaimed and published through Nineveh, that there be a generall fast kept by man and beast, that man and beast be couered with sack-cloth, and cry mightily vnto God, and turne every one from his euill way, and from the violence that is in their hands : for, saith the King, Who can tell, if God will turne and repent, and turne away from his fierce anger, that we perish not ? Who can tell ? And God saw their workes, that they turned from their euill way, and God repented of the euill that he had said that he would doe vnto them, and he did it not. So also was this commination conditionall, though the condition was not expressed.

But why are these and many other threatenings of the Lord against sinners conditionall ? Why are they with condition of amendment ? Why is the condition either expressed, or suppressed and only inclusively vnderstood ?

Its thus. First, because Repentance, if it follow after Gods comminatory sentence pronounced against sinners, it procurereth forgiuenesse of sin, and taketh away the cause of punishment.

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ment. The cause of punishment is sinne; remoue the cause, and the effect must cease. Let sinne be washed away with the teares of unfained repentance, and punishment shall never hurt vs. This is it, which but euен now you heard out of Ezech. chap. 33. 14. 15. They were the words of the Lord; When I say unto the wicked, Thou shalt surely die, if he turne from his sinne, and doe that which is lawfull and right; if he restore the pledge, and give againe that he hath robbed, and walke in the statutes of life without committing iniquitie, he shall surely live, he shall not die.

Secondly, the threatnings of God against sinners are for the most part conditionall, because he is a God of mercies, a gracious God, a God of long suffering, and much patience, a God of vnspeakable kindnesse, euer ready to receive vs to mercy, as soone as we returne vnto him. This is it that the Lord commandeth to be proclaimed by Jeremy, chap. 3. 12. Returne thou back-sliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am mercifull, saith the Lord, and I will not keepe mine anger for euer.

Thirdly, the threatnings of God against sinners are euer more conditionall, because in his threatnings God aimeth not at the destruction of them that are threatened, but at their amendment. Their amendment is the thing he aimeth at. Its plaine by that, Ezech. 18. 23. Haue I any pleasure at all, that the wicked shoulde die, saith the Lord God? and not, that he shoulde returne from his waies and liue? This by way of question. But its out of question and confirmed by oath, Ezech. 23. 11. As I liue, saith the Lord God, I haue no pleasure in the death of the wicked, but that the wicked turne from his way and liue: turne ye, turne ye from your euill waies, for why wil ye die, O house of Israel? Why wil ye die? Returne and liue, I take no pleasure in your death.

Hitherto you haue heard of Gods threatnings, that they are of punishments either corporall or spirituall; either temporall or eternall: and that they are either absolute or conditionall; and if conditionall, that then the condition is either expressed or only vnderstood; Expressed or vnderstood, and that for three reasons:

^a Psal. 86. 15.

Ez. 34. 6.

Numb. 14. 18.

Psal. 103. 8.

Psal. 145. 8.

sions : first, because *repentance* washes away sinne, the cause of punishment : secondly, because God is *mercifull*, and will not keepe his wrath for euer : thirdly, because he ameth especially at the *amendment* of the wicked. It is now time that we make some profitable vse hereof.

Our first vse may be, to consider that in the greatest and most searefull threatenings of Gods heauy iudgements there is comfort remaining, hope of grace and mercy to be found, life in death, and health in sicknesse, if we *repent* and *amend*. Thus did the *Princes of Iudah* profit by the threatenings of *Ieremy*. *Ieremie, chap. 26. 6.* comes vnto them with a threatening from the Lords owne mouth : *I will make this house like Sibloth, and will make this city a curse to all the nations of the earth.* He threatened desolation to the Lords house, and destruction to their city : and therefore the Priests and the people would haue put him to death. But the *Princes of Iudah* were better aduised : they pleaded the practise and example of King *Hezekiah* for the comfort of himselfe and the people of his time ; and thereby stirred vp themselves to feare the Lord, and to turne from their euill waies. And thus did the same King *Hezekiah* profit at the threatening of *Esay*, and the King of Nineueh at the threatening of *Ionah*, as you haue already heard. They repented of their euill waies, and God repented of the euils which he threatened to bring vpon them ; and he brought them not vpon them.

Here we are to meet with an *objection*. The *objection* is : If God threaten one thing, and doth another, if he threaten to bring euill vpon any one, and repents him of the euill, it may seeme his will is changeable, or he hath two wills.

For answer I say, The *will* of God is ever one and the same, as God is one : but for our capacities and for the weaknesse of our understandings, who cannot conceiue how God doth after a diuers manner *will* and *not will* the same thing ; the *will* of God is called sometimes *secret* or *hidden*, and sometimes *revealed*, as the *Church* is called sometimes *visible*, and sometimes *invisible*, yet is but one *Church*. The *secret will* of God *Deut. 29. 29.* is of things *hidden* in himselfe, and *not manifested* in his word :

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Rom. 9.19.

word: the *revealed* is of things made knowne in the Scriptures, or by daily experience. The *secret will* is without condition; its absolute, its peremptory, its alwaies fulfilled; no man hindreth it, no man stoppeth it: the very reprobate, yea the Devils themselues are subiect vnto it. His *revealed will* is with condition; and therefore for the most part is ioyned with exhortation, admonition, instruction, and reprehension. Now to the obiection, my answer is: Though God threaten one thing and doth another, though he threaten to bring euill vpon any one, and repents him of the euill, yet is not his will therefore changeable, nor hath he two wils: but his will is ever one and the same. The same will is indiuers respects hidden and revealed: Its secret at first before it be revealed: but as it is made knowne to vs either by the written Word of God, or by the continuall successe of things, so it is called the *revealed will* of God. Our duty in regard of the will of God, as it is secret or bidden, is not curiously to pry into it, but reverently to adore it. Whatsoeuer this *secret*, this *hidden will* of God is concerning vs, whether to liue or die, to be rich or poore, to be of high estimation or of meane account in this world, it is our part to rest in the same, and to be contented, and giue leauue to him that made vs to doe with vs and dispose of vs at his pleasure; and then afterwards, when by the continuall successe of things it shall be *revealed* vnto vs, what our lot, our portion, our expectation here must bee; much more are we to be therewith contented, and to giue thankes to God, howsoeuer it fareth with vs.

The obiection thus answered, our recourse should be to the profit, that is yet further to be made by the *threatnings* of Gods iudgements. You haue heard that in the greatest and most fearefull, there is comfort remaining, hope of grace and mercy to be found; health in sicknesse, and life in death, if we repent and amend. I proceed to a second vse.

It concernes the duty of the Minister. Its our duty to propound vnto you the *threatnings* of the Lord with *condition*. Should we propound them *without condition*, we should be, as if we went about to bring you to despaire, and to take from you

you all hope of mercy and forgiuenesse. We therefore propound them with condition, with condition of *repentance* and *amendment* of life: and doe offer vnto you grace and mercy, to as many of you as be humble and broken-hearted. Thus we preach not onely the *Law*, but also with the *Law* the *Gospell*: thus we bind and loose, thus we reteine and forgive *Mat. 16. 19.* sins. We preach, and by our preaching we shun vp the Kingdome of Heaven against the obstinate sinner, but doe open the same to euery one that is truly penitent. The third followeth.

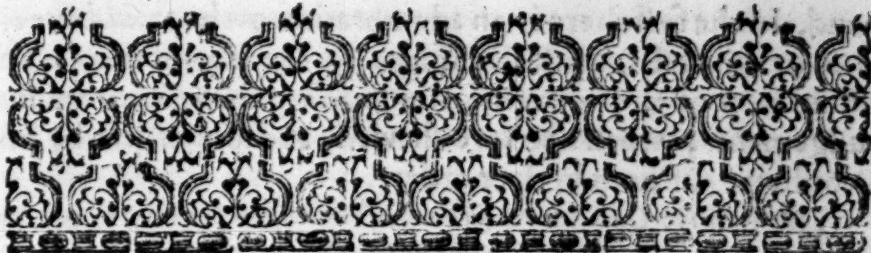
It concerneth you, You Beloued, you and euery one that hath this grace and fauour with God, to be a hearer of his holy Word. Its your duty whensoever you heare the *threatnings* of Gods iudgements against sinners, to stirre vp your selues to *repentance* and to the *amendment* of your liues. So shall you prevent his wrath and stay his iudgements. O ! take heed beloued, that you *rush not on*, as the horse in the day of battell, to your owne destruction. If the Lord God from out of Sion shall roare, as a *Lion* roareth in the feresst when he hath taken a prey; if he shall utter his voice from Hierusalem, as a young *Lion* couching in his denne, cryeth out when he hath gotten somewhat; will it not then be too late for vs to returne vnto him? Neuer is it too late to returne to God, so it be done truly, seriously, and from the ground of the heart. But this be we well assured of, that if there be no change in vs, it will be in vaine for vs to looke for a change from God. Its certaine, God will never change his *threatnings*, except we change our liues and conuersations.

Wherefore (dearely beloued) suffer we a word of exhortation for conclusion of all. I will deliuier it in the Lords owne words, his words to *Israel* in *Jeremy chap. 4. 1, 4.* *If thou wilt returne*, saith the Lord, *returne unto me:* and if thou wile put away thine abominations out of my sight, then shalt thou not remoue. *Circumcise your selues to the Lord*, and take away the fore-skinnes of your hearts, lest my fury come forth like fire, and burne that none can quench it, because of the euill of your doings. *Washe thine heart from wickednesse*, that thou maist be saued; how long shall thy vaine thought lodge within thee?

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O come, see and taste, how good and gracious the Lord is vnto vs, how seriously he exhorteth vs, how sweetly he inviteth vs to turne vnto him, how louingly he calls vs to repent, and amend our liues that we may be saved. Beloued, nothing is wanting, but what is wanting on our parts : and that is the reall performance of true and vnfained repentance through a lively faith in Christ Iesus : Concerning which let me giue you a rule, a rule that is grounded and infallible ; *Without repentance there is no saluation, without sorrow for sinne there is no repentance ; without earnest prayer there is no sorrow, no godly sorrow, and without a dñe feeling of the Lords wrath, there is no prayer that can pierce the skie or moue the Lord.* O therefore let vs pray for repentance, let vs sue for repentance, let vs worke for repentance, let vs bestow all wee haue vpon repentance. All we haue ! Its nothing to thee, O Lord. We feele, O Lord, such a benummednesse in our hearts, such a dulnesse in our soules, that albeit we see our sinnes, and know them to be exceeding great, yet cannot we so bemone them, so lament them, so grieue at them, so detest them as we should. Smite, O gracious God, smite we beseech thee, our flinty hearts, make them euen to melt within vs at the sight of our owne transgressions, that so being cleasned from the filthinesse of sin, we may grow vp vnto full holinesse in thy feare through Iesus Christ our Lord and Sauiour.

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AMOS 3. 5.

Can a bird fall in a snare vpon the earth, where no ginne is for him? Shall one take vp a snare from the earth, and haue taken nothing at all?

Let the comminations, the menacies, and threats, which the Almighty by the ministry of his holy Word giueth forth against the sonnes of men for their impious and euill courses in their peregrination here vpon the earth, are not in vaine, like scar-crowes and bugges, for the terrifying of little children, and the ruder sort of people, but are certaine evidences of Gods resolution for the punishment of sinne, I haue heretofore out of the former verse made plaine vnto you by a two-fold similitude taken from the custome of Lions; the old Lion and the young. This fifth verse yeeldeth vs two other to the like effect: and these are taken from the manner of fowlers or birders, whose practise is to lay snares, and set ginnes, and spread nets to catch birds with. The first is in the first branch, the second in the second.

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cond. In the first there is an adumbration of the prouidence of God, by which he ruleth all things: In the second there is an illustration of the certainty, the stability, the efficacie of his judgements, which hee fore-sheweth and fore-telleth by his Prophets. Of both in their order.

The first is: *Can a bird fall in a snare upon the earth, where no ginne is for him? Can he fall?* The Vulgar Latine is, *Nunquid cadet, shall he fall? So reade the Septuagint, so the Chaldee Paraphraſt. Nunquid cadit, doth he fall? So Winckleman, and so our Country-man Tauerner in his English translation, An casura effet, could shee fall? So Junius.*

Can a bird, could a bird, shall a bird, doth a bird fall חַבֵּעַ הָרֶץ *hal pach haaretz, in laqueum terra, word for word, into a snare of the earth: so is it in the old Latine. This laqueus terra, is with Junius laqueus humilis, a snare lying low by the ground; with Mercer and Vatablus it is laqueus in terrâ dispositus, a snare placed on the ground. Albertus Magnus expounds it to be laqueus in terrâ absconditus, a snare hidden on the ground.*

Into such a snare can a bird fall, where no ginne is for him? וְמוֹקֵשׁ אַיִן לָהּ Vmokesch ein lab. This same mokesch is by some taken for a ginne. With Junius and Drusius it is tendicula; with Mercer it is offendiculum; with Vatablus it is laqueus. These, as our late Translators, take mokesch for a ginne. Others take it for him that layeth the ginne, for the fowler. So doth the Septuagint; so doth the Author of the Vulgar Latine, so doth Saint Hierome take it. With the Septuagint this mokesch is אֲדָלָס, a birder, one that catcheth birds with birdisme; with the author of the Vulgar Latine and Saint Hierome it is Auceps, a Fowler. So is it with Tauerner in his translation; *Doth a bird fall in a snare upon the earth, where no fowler is? Be it a ginne, or he that layeth the ginne, the birder, the fowler, it much skilleth not: for both readings haue their warrant: as well this, where no ginne is for him, as that, where no fowler is.*

Now to the interrogation, *Can a bird fall in a snare upon the earth, where no ginne is for him, or where no fowler is?* The answer must be negative; No, hee cannot. And so is the answer made

made by *Nicolaus de Lyra*, and the *Author of the Interlineary Gloss*. So is it by *Petrus Lusitanus*; so by *Mercerus*, so by others. *Can a bird fall?* No; it cannot be that a bird should fall in a snare upon the earth, where by the fowlers art no ginne is set for him.

O quam vilium similitudines rerum, quam pretiosum predicatorum sacramentum! O, saith *Rupertus*, how vile are the things from which similitudes may be taken, and how precious the mysteries, that may thereby be published! This our Prophet *de pastoralibus assumpitus*, once a shepherd, now called to be a dispenser of the secrets of God, is content to dispense them, by drawing similitudes from such things, as he was wont to observe in his shepherds walke. Such is that in the first Chapter, vers. 2. *The Lord will roar from Zion:* and that in the same verse, *the habitations of the shepherds shall mourn;* and that in the verse before my text, *will a Lion roar in the forest, when he hath no prey;* and this in my text, *Can a bird fall in a snare upon the ground, where no ginne is for him?* All you see are pastorall. *Sufficient celesti magisteriores non solum pescatorum, verum etiam pastorum, ut per eorum similitudines docti sint & doccent convenienter gloriam rerum celestium.* Things that fall within the knowledge not only of *fisshers*, but also of *shepherds*, are auailable to diuine instruction, that by the similitudes of both, *fisshers*, and *shepherds*, the glory of things celestiall may be manifested.

Such is this pastorall similitude: this similitude of birds not falling into a snare upon the earth, vntelte by the fowlers art some ginne be set for him. It serueth for the adumbration of Gods wonderfull prouidence: thus. As snares, wherewith birds are catched, fall not on the ground at all adventures and by chance; but are laid by the skill, industry and fore-sight of the fowler: so the calamities and miseries of this life, wherewith men are vsually taken and snared, come not by chance, but are sent among vs by the certaine counseil of God, by his iust judgement, by his diuine prouidence.

I know that this similitude is by others otherwise applied. Saint *Hicrome* will haue it to belong to the punishment of

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such as liue in discord and variance ; to this sence : They who through charitie are as birds, and doe fly aloft in the libertie of the holy Spirit, through discord doe lose their wings, fall downe upon the earth and are a prey unto the fowler. Did they still soare aloft with the wings of loue ; they should not need to feare the fowlers snares. For as Salomon saith, Pro. 1.17. Surely in vaine the net is spread in the eyes of every thing that hath a wing. Keereth thy selfe aboue in the aire, as if thou hadest the wings of a dove, and thou art from danger : but if through variance, through strife, through hatred, and other like impieties thou be ouer-burdened and pressed downe, downe thou fallest to the ground, and art by thine owne default ensnared. *Iusta enim est ruina peccatorum :* for iust is the fall of sinners.

Two Hebrew Rabbins, Abraham and David, apply this similitude to the execution of the decree of God and his sentence: thus: If men whose dwellings are vpon the earth, can by their cunning and industry cause the birds of the aire to descend vpon the earth, and so fall into their snares, from whence there is no euasion for them : how much more shall I, I the Lord, who haue my habitation in the Heauen of Heauens, bring men themselves within the snare of my decree and sentence, that there shall be no escaping for them ?

Some so apply this similitude, that by this bird they understand a sinner, and by the snare his sinne. Their explication is: As a bird shall not fall into a snare vpon the earth, vnlesse some ginne be laid for him ; so shall not sinners fall into punishment, vnlesse they themselves make snares of their owne sinnes to catch themselves withall. So may they quickly doe ; and so saith Salomon, Pro. 5.22. *The wickednesse of the ungodly shall catch himselfe, and with the snares of his owne sinnes, shall he be trapped.* What then ? *Vis non capi laqueo ?* wouldest thou not be taken with the snare ? *rump ac frange laqueum :* the aduise is good ; *teare and breake the snare.* But how ? *Tolle peccatum, & registi laqueum ;* take away the sinne, and thou hast broken the snare.

Rupertus so vnderstands this similitude, that he will haue the grace of God herein to be commended. With him this followeth,

ler shall be God ; his snare the word of God, the bird to be catched, the soule of man. His conceit runnes thus : As that a bird falls into a snare vpon the earth, it is to be attributed to the care and diligence of the fowler, that laid the snare ; so, that the soule of man commeth to be ensnared in the word of salvation, which it neither can resist, nor is willing so to doe, it is wholly to be attributed to the grace of God. For God alone so spreadeth the snare of his good word, that this little bird, this wandring and restlesse bird, the soule of man, is caught and brought into the hands of the Lord her God, and so escapeth the iawes of the Deuill.

This his exposition well meeteth with the Arminians, with those new Prophets, who at this day pretending a more moderate divinity, then ours is, as if they came out of Cœlestius his Schoole, haue with their sophismes and subtilities much disquieted the State of the Belgicke Churches, chiefly for the point of divine Predestination and the appendices thereof.

Their fourth Thesis is, touching the operation of the grace of God in Christ, whether it be resistable or not. The grace of God, say they, is resistable. *Rupertus* here saith, it cannot be resisted. *Brand. pag. 216.* *Collat. Hug.*
 He is in the right, and with him we ioyne ; and thus we explaine our meaning : Man is to be considered in a two-fold respect ; in respect of himselfe, and in respect of God. If he be considered in respect of himselfe, as he is unregenerate, and according to his inbred prauitie, so is grace by him too too resistable : for as much as man of himselfe, in his pure naturals, gouerned only by nature, reason and sense, without grace, without the Spirit of God, cannot only resist, but also cannot but resist the grace of God. So saith Saint Paul, *Cor. 2.14.* Ψυχὴς ἀδύτωπος, the natural man receiueth not the things of the Spirit of God, for they are foolishnesse unto him : neither can he know them, for they are spirituallie discerned. To the like purpose the same Apostle, *Rom. 8.7.* Τὸς ψυχῆς τὸς σαρκὸς εὐσπερίας δὲν : the wisdom of the flesh is enmitie against God : for it is not subiect to the Law of God, neither indeed can be. It is true : the Grace of God is resistable ; it is too easily resisted, ex parte hominis, by man in respect of himselfe.

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But ex parte Dei it is otherwise. In respect of God, and his good pleasure, it may well be said to be *irresistible*. I speake of that grace of God, which is his moving and effectuall grace, against which there is no resistance. For to say, that the effectuall grace of God can be resisted, is to deny it to be effectuall. It implieth a contradiction, and it is blasphemie to affirme, that God with his effectuall grace is subject to mans resistance.

That of Saint Paul, Rom. 9.19. Who bath resisted the will of God? being an Interrogation of a denier, implying that no man bath or can resist it, is in very reason it selfe most certaine. For the superior cause can never suffer of the inferiour: therefore if mans will should goe about to resist or frustrate the will of God, it were euен against reason it selfe: for then should Gods will suffer of mans will; which is an impossibilitie.

Saint Augustine hath a fit saying for the establishing of this truth: It is in his booke *De corrupt. & grata cap. 14. De voluntate salutis facere, nullum hominum resistit arbitrium*; If God be willing to saue a man, no will of man can resist him. *Sic enim velle & nolle in volentibus aut nolentibus est potestate, ut diuinam voluntatem non impedit, nec superet potestatem*; for to will, or not to will, is so in the power of him that willeth or willeth not, that it neither hindreth the will of God, nor ouer-commeth his power.

Thus much by occasion of *Rupertus* his exposition. Let vs goe on. Can a bird] *Dionysius the Carthusian* will tell you, that this fowler, according to the Expositors, is either the Devil, or man, or God: and that their snares are either *Laquei culpe*, or *Laquaipena*; either snares of sinne, or snares of punishment.

That the Devil is in holy Scripture compared unto a fowler, I deny not: for I reade of his wiles, Ephes.6.11. where we are aduised to put on the whole armour of God, that wee may be able to stand against the wiles of the Devil. I reade likewise of the snares, 1 Tim.3.7. & 2 Tim.2.26. His snares are the snares of sinne, by which he entrappeth men, and leads them captiuie. But that the Devil is the fowler in my text, I affirme not.

Nor

Nor may it be denied, but that *man* also is in holy Scripture compared to a fowler. To a fowler he is compared in a two-fold respect, in respect of others, and in respect of himselfe.

Man is a fowler in respect of others. Hee hath snares, and cords, and nets, and grinnes to catch others with. Such fowlers were King Davids enemies, his proud enemies, *Saul* and *Doeg*, of whom, *Psal. 140.5.* he thus complaineth : *They haue hid a snare for me, and cords, they haue spread a net by the waies side, they haue set ginnes for me.* And such are they, those wicked men, *Ierem. 5.26.* *They lay wait, as he that setteth snares, they set a trap, they catch men.* And such are they, of whom the complaint of the faithfull is, *Lament. 3.52.* *Mine enemies chased me sore like a bird, without cause. They chased me like a bird.* It is true then, *Men are fowlers in respect of others ; fowlers they are to catch others.*

Yea : and fowlers they are in respect of themselves, euen to catch themselves. Such a one is he, *Psal. 7.15.* *He made a pit, and digged it, and is fallen into the ditch which he made.* And he, *Psal. 9.15, 16.* *In the net which he hid, is his owne foot taken : he is snared in the worke of his owne hands.* And he, *Pron. 5.22.* *His owne iniquities shall take himselfe, and he shall be holden with the cords of his sinnes.* Not amisse then hath *Carthusian* affirmed, that *men sometimes doe fall, in laqueum culpa, into the snare of sinne, by their owne inclination, or naughtinesse.* For as *Origen* witnesseth ; *Quamvis non essent Diaboli, adhuc homines concupiscentijs pulsarentur : though there were no Devils at all, yet should men be ensnared with their owne lusts.*

Thus we see, *Man is a fowler ; a fowler to catch others, and a fowler to catch himselfe : and his snares are laquei culpa, the snares of sinne.* Yet, that *man* is the fowler in my text, I affirme not.

¶ It remaineth then that by this fowler God must be intended. For God is a fowler too ; and he hath snares too : but his snares are *laquei pena*, they are *snares of punishment.* Of snares of this kinde hee hath no want. *He poures them forth like raine.* This is that we reade, *Psal. 11.6.* *Vpon the wicked shall the Lord raine snares, fire and brimstone, and a burning tempest : this*

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shall be the portion of their cup. Behold a raine of snares vpon the wicked. King David deuoting his enemies to destruction, Psal. 69. 22. Wisheth their table to become a snare unto them, and that which shoulde be for their welfare to become a trap unto them. The place Saint Paul alleageth with some little difference, Rom. 11. 9. Let their table be made a snare, and a trap, and a stumbling blocke, and a recompence unto them. And here behold, a mans owne table, and that which shoulde yeeld him much comfort, becomes a snare and a trap for God to entangle, and catch the wicked with.

Remarkable is that of the Prophet *Esay chap. 8. 14.* where it is said of the *Lord of Hostes* himselfe, that to both the houses of *Israel* he shall be for a stone of stumbling, and for a rocke of offences; and to the inhabitants of *Ierusalem* for a ginne and for a snare: and that many of them shall stumble, and fall, and be broken, and be snared, and be taken. And here againe behold: The *Lord of Hosts*, he that is euerto the faithfull a rocke of refuge and saluation, he is to the wicked and the vnbeleeuing a ginne and snare to ensnare and take them with. It is not to be denied, but that *God* may very well be resembled to a fowler. And him I take to be the fowler in my text. Now the resemblance betweene *God* and a fowler stands thus: As snares wherewith birds are catched, fall not on the ground at all aduentures, and by chance, but are laid of purpose by the skill, industrie, and fore-sight of the fowler: so the calamities and miseries of this life, wherewith men are vsually taken and snared, come not by chance, but are sent among vs by the prouidence of *God*. So this text is, as before I intimated, an adumbration of the prouidence of *God*, by which he ruleth all things.

The point of doctrine which from hence I would commend vnto you, is this, *Nihil accidere, nisi à Deo prouisum*, that nothing falleth out in this life, no calamitie, no misery, nothing, good or evill, but by Gods prouidence.

Aquinas I. quest. 22. art. 2. makes this demand; *Utrum omnia sint subiecta divine prouidentia?* whether all things are subiect to the prouidence of *God*? For the resolution whereof his conclusion is: *Sicut God is of all things the prime cause, and knoweth*

knoweth all things in particular, it is of necessitie that all things are subiect to his prouidence, not tantum in uniuersali, sed etiam in singulari; not only in generall, but also in particular. I speake not now of the prouidence of God, as it is potentialis, & immensus; but as it is actualis, & transiens; not as it is the internall action of God, but as it is externall; not as it is his decree of governing the world, but as it is the execution of that decree.

This prouidence of God, this his actual and transient prouidence, this his externall action, and the execution of his inward and eternall decree, is nothing else than a perpetuall and vngchangeable disposition and administration of all things: or to speake with Aquinas, it is nothing else, than *ratio ordinis rerum ad finem*; it is nothing else, than the course which God perpetually holdeth for the ordering of the things of the world to some certaine end.

Such is the prouidence of God, whereof I am now to speake: whch is by some diuided into a generall, and a speciall prouidence: by others into an uniuersal, a special, & a particular prouidence.

Gods uniuersall or generall prouidence, I call that, by which he doth not only direct al creatures according to that secret instinct, or inward vertue, which he hath giuen to euery one of them, at the time of their creation, but doth also preserue them in their ordinary course of nature.

Of this uniuersall or generall prouidence of God, Theodoret Bishop of Cyrrus, in his first Sermon concerning this argument, discourses copiously and elegantly: You that say in your hearts there is no prouidence of God, consider the things that are visible, and are obuious to your eyes, consider their nature, their site, their order, their state, their motion, their agreement, their harmony, their comeliness, their beautie, their magnitude, their use, their delight, their variety, their alteration, their continuance; and then, if you can, deny Gods prouidence. Gods prouidence is manifest in euery worke of creation: you may behold it in the Heauen, and in the lights thereof, the Sunne, the Moone, and the Starres. You may behold it in the aire, in the clouds, in the earth, in the sea, in plants, in herbs, in seeds. You may behold it in euery other creature, euery living creature,

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reasonable, or unreasonable, man or beast: and in every beast, whether it goeth, or flieth, or swimmeth, or creepeth. There is not any thing, but it may serue to magnifie the prouidence of God.

But why runne I to the Fathers for the illustration of a point, wherein the holy Scriptures are so plentifull, so eloquent? The 104. Psalme containeth an egregious description hereof, a faire and goodly picture, and a liuely portraiture of this prouidence of God, drawne with the pencill of the holy Ghost. I see therein the aire, and clouds, and winds, and water, and the earth, and the like, so ruled and ordered by the immediate hand of God, that, should he remoue his hand but for a moment, this whole vniuersel would totter, and fall, and come to nothing.

I goe on to the 147. Psalme; There I see God numbering the starres, and calling them by name: I see him covering the Heauens with clouds, preparing raine for the earth, giuing snow like wool, scattering the hoare frost like ashes, casting forth his ice like morsells, making grass to grow vpon the mountaines, giuing food to beasts, to Rauens: all this I see, and cannot but acknowledge his uniuersall prouidence.

I looke backe to the booke of Job, and Chap. 9. I finde God remouing mountaines, and ouer-turning them; I finde him shaking the earth out of her place, and commanding the Sunne to stand still: I finde him alone spreading out the heauens, and treading vpon the waues of the sea: I finde him making Arcturus, Orion, Pleiades, and the chambers of the South: I finde him doing great things past finding out, yea, and wonders without number. All this I finde, and cannot but admire his uniuersall prouidence.

Infinite are the testimonies which I might produce out of the old Testament for this point: but I passe them ouer, contenting my selfe with only two out of the new.

That of our Sauiour Christ, John 5.17. *My Father worketh hitherto, and I worke, is fit to my purpose.* The words are an answer to the Iewes, who persecuted our Sauiour and sought to slay him, for doing a cure on the Sabbath day, vpon one that had

had beeene diseased 38.yeares. They held it to be vnlawfull to doe any worke vpon the Sabbath day: Christ affirmes it to be lawfull. The ground of their opinion was; God the Father rested the seventh day from all his workes. This Christ denieth not, but explices the meaning of it. Its true; My Father rested the seventh day from all his workes: yet true also it is, Pater meus usq[ue] modo operatur; My Father worketh hitherto.

He rested the seventh day from all his workes, and yet he worketh; how can this be so? It is thus according to Aquinas: He rested the seventh day à nouis creaturis condendis, from making any new creatures; yet notwithstanding hee euer worketh, creaturas in esse conservando, preseruing his creatures in their being. It may be thus enlarged: Requieuit die septimo, God rested the seventh day from creating any new world, or from making any new kinds of creatures, but nor then rested he, nor at any time since hath he rested from prouiding for, and caring for, and rulling, and governing, and sustaing the world. Neuer resteth he, but caufeth his creatures to breed and bring forth after their kinds, and restoreth things decaying, and preserves things subsisting to his good pleasure. This is that saying of our Sauours, Pater meus usq[ue] modo operatur, my Father worketh hitherto.

My Father worketh hitherto! Saint Chrysostome well discourses thereupon. If, saith he, thou shouldest aske; How is it, that the Father yet worketh, sith he rested the seventh day from all his workes? I tell thee, οὐ γνῶτι, οὐχὶ πότε τὰ γένη ταῦτα μάτι. He prouideth for, and upholdeth all things, that he hath made. Behold the Sunne rising, and the Moone running, and pooles of water, and springs, and rivers, and raine, καὶ φύσις σπόμον, and the course of nature in seeds, and in the bodies of man and beast; behold, and consider these, and all other things, whereof this universe consisteth, and thou wilt not deny the perpetual operation of the Father, but wilt breake forth into the praises of his uniuersal prouidence.

That branch of Saint Pauls Sermon to the Athenians, Act. 17.28. In him we live, and move, and haue our being; is also fit to the point we haue in hand. In him, that was to the Athenians

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the unknowne God, but is indeed the only true and euer-living God, we liue, we moue, we haue our being. Saint Ambrose in his booke *De bono mortis* cap. 12. thus descants vpon the words, *In Deo moremur, quasi in viâ, sumus quasi in veritate, vivimus quasi in vita aeterna*: In him we moue as in the way, we haue our being as in the truth, we liue as in the life eternall. S. Cyprian, or whosocuer was the Author of that Treatise *de Baptismo Christi*, thus: *In Patre sumus, in Filio vivimus, in Spiritu Sancto moremur & proficiamus*: We haue our being in the Father, we liue in the Son, we moue in the Holy Ghost. S. Hilary in his *Enarrat.* vpon *Psal. 13.* seemeth to assigne all these to the holy Ghost: S. Cyril. lib. 2. in *Iohann.* cap. 74. ascribes them all to the Sonne. S. Augustine lib. 14. de *Trinit.* cap. 12. refers them to the whole Trinity. Of the whole Trinity, the Father, the Son, and the Holy Ghost, he will haue it to be true, that in him we liue, and moue, and haue our being: and he giues for a reason hereof, that, Rom. 11. 36. because of him, and through him, and in him are all things. All things are of him, and through him, and in him, and therefore in him we liue, and moue, and haue our being.

*Homil. 38. in
Act. Apost.*

See, saith S. Chrysostome, how all things are his; οὐ τὸν αὐτὸν, prouidence is his, οὐ τὸν καρπόν, and preseruation is his; οὐ τὸν αὐτὸν, our being is from him, τὸ ἐκπεῖν, our actinity is from him; οὐ τὸν αὐτὸν, and from him it is that we perish not. In him we haue whatsoever we haue, in him we liue, in him we moue, in him we haue our being. Who heares this, and stands not in admiration of the uniuersall prouidence of God?

From this uniuersall or generall prouidence of God, I descend to his speciaall prouidence. The speciaall prouidence of God, is that, by which he ruleth euery part of the world, and all things in euery part, euен the things that seeme most vile and abiect; all their actions, all their euents. Every part of Heaven he ruleth: Not so much as a little cloud ariseth, or moueth, or changeth, or vanisbeth, but nūnū Dei, by the pleasure and appointment of God.

Every part of the earth he ruleth. There is not the man, that either is conceiued, or is borne, or lineth, or is preserved, or moueth, or doth anything, or dieth, nisi ex nūnū & voluntate Dei, but

but by the will, pleasure, and appointment of God. There is not so much as *animalculum*, not any the least living creature, nor beast, nor fly, nor worme, that is engendred, or fed, or susteined, nisi à Deo, but by God. There is not so much as *herbula*, not any the least flower or grasse, that either springeth, or blossometh, or withereth, sine manu Dei, but by the hand of God. Gods speciall prouidence is ouer all his workes; but more peculiarly is it ouer his Church.

His peculiar prouidence ouer his Church appeareth in the wonderfull preseruation thereof from its first beginning, but more evidently from the time that Noahs Arke floated vpon the waters vntill these our dayes. But of all most famous, and to be admired, was that his preseruation, his protection of the Church among the people of *Israel*; when they, ^a sojourning in a strange land, in the Land of *Egypt*, were for foure hundred and thirty yeares held in slauery and bondage, and were very ill intreated. Then, then at the time appointed God sent ^b Mo- ^b Act.7.35. ses to be their ruler and deliuerer, who led them from out of *Egypt* into the wilderness. In the wilderness, a place of desolation, could their necessities be supplied? They could be, and were supplied. When they needed guide, God went before them; He went before them ^c in a pillar of a cloud by day, ^c Exod.13.21. and in a pillar of fire by night. So day and night was God their guide. When they wanted bread, flesh, or drinke, mercy and ^d Psal.78.24. miracle did concurre for their supply. ^d Heaven gauethem ^e Ver.26. bread, the ^f wind quales, the ^f rocke waters. Of apparel they felt ^f Ver.15. no want: for ^g forty years together neither the cloathes vpon their ^g Deut.39.5. backes, nor the shooes on their feet, were waxen old. For the di- ^h Exo.20.3. &c. rection of their consciences ^h a Law was giuen them from ⁱ Exod.25.22. mount *Sinai*; and for the resolution of their doubts, they had ^j Exod.9.23. the oracles of God, from betweene the ⁱ Cherubins. They nee- ^m Exod.7.20. ded not to feare the force and fury of their enemies: for they ⁿ Exod.8.6. found by experience that the ^k Sun and *Moone*, and ^l fire from ^l Psal.105.30. *Heauen*, and vapours from the clouds, and ^m water, and ⁿ frogs, ^o Psal.105.31. and ^o lice, and flies, and ^p locusts, and caterpillers tooke their ^p Ver.34. parts. Yea, the Lord himselfe ^q fought for them. Very speciall ^q Exod.14.14. was the prouidence of God, for his Church in *Israel*. ^{25.} Deut.1.30.

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As *speciall* is his prouidence for his *Church* among vs. Here should I set the mercies of our Land to run along with *Israels*; we should win ground of them, we should out-run them. Be it that in Gods actuall and outward mercies they might out-strip vs; yet in his spirituall and sauing health, they come short of vs. For, as one well saith, they had the *shadow*, we the *substance*; they the *candle-light*, we the *noone-day*; they the *breakfast* of the Law, fit for the *morning* of the world, we the *dinner* of the *Gospel*, fit for the *high-noone* thereof. They had a *glimpse* of the *Sunne*, we haue him in the *full strength*: they saw *per fe-
nesstram*, we *sine medio*. They had the *Paschall lambe*, to expiate sins ceremonially; we haue the *Lambe of God* to satisfie for vs really. Vnthankfull we, thrise vnthankfull are we, if we ac-
knowledge not the prouidence of God ouer his *Church* among vs to be very *speciall*.

Now followeth the particular or singular prouidence of God. It is that by which he prouideth for euery particular creature. That there was ¹ sent out a great wind into the sea to raise a tem-
pest against a ship that was going to *Tarshish*; that there was a preparation of a great fish ² to swallow vp *Ionah*, and of a *Gourd* ³ to be a shadow ouer his head against the *Sun-beames*, and of a *worme* ⁴ to smite that *Gourd*, it was wholly from the particu-
lar prouidence of God. From the same prouidence it is, that the *Sunne* riseth on the euill and the good, and that the raine falleth on the iust and on the uniuersit. *Mat. 5.45*. From the same it is, that the *Lilies of the field* are so arayed, as *Solomon* in all his glory was not so, *Mat. 6.28*. From the same it is, that the haires of our head are all numbred, *Mat. 10.30*. What? Are the haires of our head numbred? Are they all numbred? *Quid timebo*, saith Saint *Augustine*, *quid timebo damna membrorum, quando securitatem accipio capillorum?* Surely I that haue security for the haires of my head, will not feare the losse of any member I haue. Yet if it shall please God to smite me in any member I haue, in *arme*, or in *legge*, or in *all*, so that I be, as if all my bones were out of ioynt; I shall euer acknowledge the hand of God, and his particular prouidence, without w^{ch} not so much as a little sparrow falleth on the ground, as it is testified by our Sauiour Christ, *Mat. 10.30*. So true is my propounded doctrine,

Nibij

¹ *Ionah 1.4.*

² *Vers.17.*

³ *Ionah 4.6.*

⁴ *Vers.7.*

*Serm. de Mar-
tyr.*

Psal. 22.14.

*Nihil accidere, nisi à Deo prouisum : that nothing falleth out
in this life, no calamity, no misery, nothing, good or evill,
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The obiections, that are by the ignorant cast out against this holy and comfortable doctrine, I cannot now stand to refute : they may, if God will, be the ground-worke of some other meditation. For the present, that I be not ouer-troublousme vnto you, I will adde but a word of vse, and application.

The first vse may be, to stirre vs vp to glorifie God for all his mercies. For sith we know, that whatsoeuer befalleth vs in this life, it is by the prouidence of God, what should come out of our mouthes, and hearts, but that of holy Job, *Blessed, Blessed be the name of the Lord for it ?* In the time of our prosperity, when the face of the Lord shineth most cheerfully vpon vs, what should pierce the inward parts of a childe of God, but these or the like motions ? *O Lord ! Lord ! that the hearts of these men my righteous friends or others, are turned vnto me, it is of thee alone.* Of thee alone it is, that I haue their loue, their fauour, their benefits ; thou alone art the fountaine, they are but the instruments. Thy instruments they are, such as next after thee I will thankfully regard, but never before thee, nor without thee. Also what any other creature yeeldeth me of comfort, profit, or good any way, the power, the strength, and the means thereof is from thee alone, from thee my God, my strength, my hope, and my stay for euer.

A second vse may be to worke patience in vs, euен through our whole life, and in our greatest afflictions. For sith wee know, that whatsoeuer befalleth vs in this life, be it to the flesh neuer so sowre, it commeth to passe by the prouidence of God ; why should any one that is the childe of God murmure or repine, when he is fed with the bread of teares ? O then I when *Psal. 80.5.* wee are pinched with aduersity, let vs not imagine, that God is our enemy ; beleue we rather, that, of his good and fatherly purpose, he chasteneth vs for the remenant of sin, abiding in this corrupted nature of ours, thereby to stirre vs vp to the exercise of true Christian patience. Vpon this beleete I am resolued never to looke so much at any ill, that shall betide

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tide me, as at the blessed hand, that shall be the guide thereof.

A third vse, which for this time shall be my last vse of the doctrine now deliuered, is to driue vs to our knees early and late, to begge and desire at this our good Gods hand, the continuall of his ever sweete prouidence ouer vs, and for vs, that by his good guidance wee may quietly saile ouer the sea of this wicked world; and when his blessed will shall be, we may ar-

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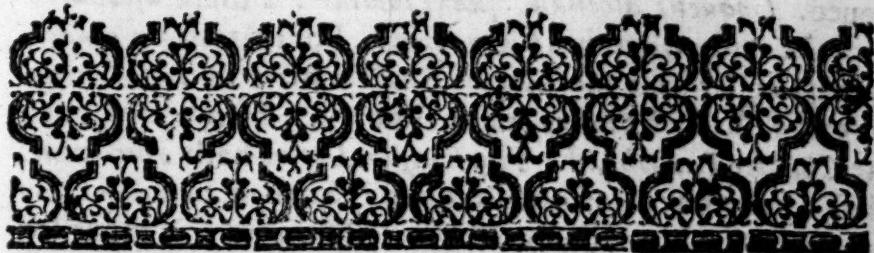
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praise and power.

Amen.

THE



THE Sixth Lecture.

AMOS 3. 5.

Shall one take up a snare from the earth, and have taken nothing at all?

YOU may at the first blush thinke it a needless labor for me to stand vpon the exposition of this second branch of this first verse, because it seemeth to be coincident with the former. It is true, that as well in this branch as in that, the similitude is taken from the manner of a fowler; yet I doubt not euен from hence to gather some good and profitable fruit for our instruction in the way of piety and godly liuing.

My custome hitherto requireth that first I cleare the reading; and then proceed to some wholsome obseruation.

If the Hebrew be rendred word for word, it will sound thus: *Nunquid ascendet laqueus è terra, & capiendo non capiet?* Shall a snare ascend from the earth, and in taking shall it not take? So are the words translated by *Mercerus*, and by *Vatablus*, and by *Drusius*. *Shall a snare ascend from the earth?*] To ascend in the Hebrew tongue, signifieth to be taken away, to be removed.

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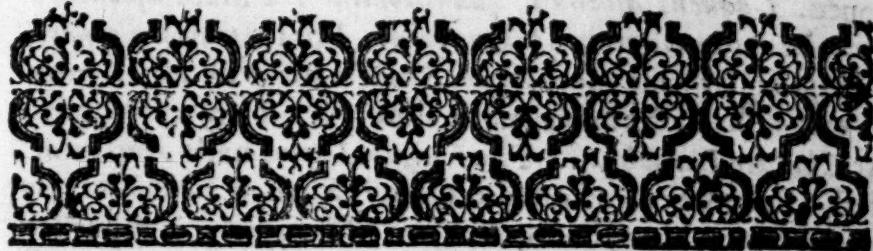
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moved. *Laqueus ascendit, quum tollitur*: a snare ascendeth from the earth, when it is taken thence. For this same ascendeth, the Septuagint have ονειδοστη; Shall a snare be loosed from the earth, shall it be broken vpon the earth? Herewith agreeth the Chaldee Paraphraſt. The Vulgar Latine hath *Aueretur*, Shall a snare be taken from the earth? Shall it be taken? By whom? By whom, but by a fowler? The fowler is expressed by Tremelius and Iunius, and by Calvin; the rest that exprefſe him not, muſt of neceſſity vnderſtand him.

Shall a fowler remoue his snare from the earth, *Et capiendo non capiet?* and in taking ſhall he not take? It is an *Hebraisme*: for which the Greekes haue αὐλαῖον τὸν, without taking ſomewhaſt; the old Latine hath *antequam quid ceperit*, before he haue taken ſomewhaſt; Calvin and Brentius, *prinſquam capi- turam ceperit*, before he hath taken a prey: Gualter, *si omnino nihil ceperit*, If he hath taken nothing at all. Those hit the ſenſe of our Prophet, though they leauē his *Hebraisme*: and herein I reprehend them not. For I diſſent not from S. Hierome, *Comment. in c. 1. ad Gal.* who there ſaith, *Non in verbiſ Scripturarum eſſe Euangeliū, ſed in ſenſu; non in ſuperficie, ſed in me- dulla, non in ſermonum foliis, ſed in radice rationis.* His ſaying is, that the Goffell is not in the words of the Scriptures, but in the ſenſe; not in the outside, but in the marrow; not in the loaues of the booke, but in the root of reaſon. Well then haue the Greekes, and the Vulgar Latine, and Calvin, and Brentius, and Gualter, left the word, to give the ſenſe. So bath our countryman Tauerner, whose reading is, *Taketh a man his snare up from the ground, afore he catch ſomewhaſt?* The meaning he well exprefſeth. So doe our neweſt Transla- tors; but the better, by how much the neerer they cleaue vnto the words: *Shall one take up a snare from the earth, and haue taken nothing at all?*

Shall be? To this interrogatiōn, as to the former, the anſwer ſhould be negatiue; No, he ſhall not. Shall hee not? How ſo? A fowler may be deceiver; hee may miſſe of his prey, and ſo may be driuen to take up his ſnares, his ginnes, his nets, though he haue taken nothing.

Luther

Luther for the remouing of this scruple here respecteth the intention of the fowler, not his labour, nor the event thereof. The fowler laies his snares, sets his ginnes, spreads his nets with an intent, with a minde to catch somewhat, though sometime it may fall out he catcheth nothing.

Petrus Lusitanus here obserueth it to bee the custome of fowlers, *non facile lagos amouere*, not willing to remoue their snares, till they catch somewhat. The like doth *Mercerus*, *Hanc sanc id moris est*, surely its not the custome, that a fowler should take vp his snares, if hee haue taken nothing. So doth *Druſius*: *Non tollitur*, A snare is not taken vp, before somewhat be catched. *Non tollitur*, that is, *non tollit solet communiter*, *q̄d aī cīm rō mēsor*, commonly and for the most part a snare vseth not to be taken vp, till somewhat bee catched. And so saith *Carthusian*: A net spread to catch birds, is not taken vp till some be catched; *Hoc communiter ita est*, so commonly it falls out.

It is now easie to giue answer to the interrogation. The interrogation is, *Shall one, a man, a fowler, take vp his snare from the ground, and haue taken nothing at all?* The answer is, Surely no. Commonly, and for the most part he doth it not: hee vseth not, its not his custome to take vp his snare from the ground, if he haue taken nothing at all.

The reading is cleared, the interrogation is answered; and now let vs see whereto this similitude taken from this custome of the fowler is appliable. It may serue, as in my former Lecture I signified, for the illustration of the certainty, the stability and the efficacy of the iudgements of God, which he threatneth to bring vpon the wicked for their sins; thus. *A fowler vseth not to take vp his snares, till he hath catched somewhat*: no more is it Gods vse, when he maketh shew of his iudgements, to withdraw his hand, till he hath put them in execution. God giues not forth his threats in vaine, nor gathers he vp his nets, nor takes he vp his snares, till he hath taken what he would; till he hath effected what he threatned by his Prophets. The summe of all is; *Verbum Dei non cadere fine efficacia*. The word of God falleth not without its efficacy;

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efficacy; what he speaketh, that he doth. Such is the application of this present similitude.

Saint Hierome applies it, as he doth the former. Hee applies it to such as liue in discord and variance. Their punishment it is, *ut capiantur laqueo*, to be taken in a snare; in a snare, that is placed not in the aire but on the ground; from which whosoever is deliuered, good caule hath he to rejoyce; and to say as it is, *Psal. 124.7.* Our soule is escaped, as a bird out of the snare of the fowlers: the snare is broken, and we are deliuered. This is *contritus ille laqueus*, that same broken snare, whereof the Apostle speaketh, *Rom. 16. 20.* Deus conteret Satanam sub pedibus vestris velociter; God shall bruise, he shall breake Satan vnder your feet shortly. And hitherto he bringeth that, *Psa. 140.5.* *Iuxta semitam scandulum posuerunt mihi*, they haue spread a net for me, by the way-side. By the way side haue they done it. For they are not able any other way to deceiue the simple, then by propounding vnto them the name of Christ, *Ut dum putamus nos Christum inuenire, pergamus ad Antichristum*: the while we thinke we are in the way to finde out Christ, we goe on the high way to Antichrist. Thus hath Saint Hierome applied this similitude: and he is followed by *Strabus Fuldenensis*, the Author of the ordinary Gleisse.

The doctrine which that good Father would from hence commend vnto vs is this; *Discordia poena, in laqueum incidere*. It is the punishment of discord to fall into a snare. I thus explicate it. The man that liues in discord and variance shall fall into such calamities, out of which there is no escaping for him, as there is no escaping for a bird out of a snare.

Must calamity bee the guerdon, the recompence of the man that liueth in discord and variance? It must needs be so. The foulenesse, the leprosie of this sinne will not suffer it to be otherwise. How foule and leprous this sinne is, it may appeare, first by the detestation wherein God holdeth it. Six things there are which the Lord hateth, yeat the seventh his soule abhorret. A proud looke, a dissembling tongue, hands that shed innocent bloud; an heart that deuiseth wicked imaginacions; feet that be swift in running to mischiefe; a false witnesse, that

speaketh

speakest lies: These are the six which the Lord hateth: the seventh which his soule abhorreth is, *Hee that soweth discord among brethren, Prou. 6. 16.* And no maruell is it, that hee should with his soule abhorre such a one. *Non enim est dissensionis Deus, sed pacis,* as the Apostle speakest, *I Cor. 14. 33.* For God, he is not a God of tumult, of unquietnesse, of confusione, of dissencion, of discord, but a God of peace.

Againe, this sinne appeareth to be very foule and leprous, in that it excludeth from the Kingdome of Heauen. That it doth so, Saint Paul proueth, *Gal. 5. 19.* because it is a worke of the flesh: among which he numbreth, hatred, variance, emulation, wrath, strife, and seditions: and concludeth, that they which doe such things shall not inherit the Kingdome of God.

A third way to finde out the soulnesse and leprosie of this sinne, is, to take a view of the appellations, which in holy Scripture are giuen to this kinde of sinner. He is carnall, he is froward, he is proud, he is foolish.

First, he is Carnall. Saint Paul auoucheth it, *I Cor. 3. 3.* *Ye are yet carnall.* For whereas there is among yoss envying, and strife, and diuisions, are ye not carnall and walke as men? Are ye not carnall? Deny it not. For you are carnall, and ye walke as men. You are carnall, you follow the force and prouocation of your flesh, your sensuality, your concupisence, and ye walke as men: *Ye walke not after God, not after the Spirit, I Pet. 4. 6.* not in the Spirit, not worthy of the Lord, not worthy of the Rom. 8. 4. Gospell; as long as there is among you envying, and strife, Gal. 5. 16. Colof. 1. 10. and diuisions.

Secondly, the sinner in this kinde is froward. So doth Salomon stile him, *P. ox. 16. 28.* *A froward man soweth strife.* This froward man, in the Hebrew, *Vir pernixitatum,* A man of frowardnesse; a man giuen altogether to frowardnesse, soweth strife betweene man and man, betweene neighbour and neighbour, and is a very batemake. Wil you a fuller descriptiōn of him? you may haue it, *Prou. 6. 12.* There shall you find him to be a naughty person, a wicked man, one that walketh with a froward mouth, that winketh with his eyes, that speakeſt with

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with his feet, that teacheth with his fingers, that bath froward-
nesse in his heart, that continually deniseth mischiefe, that sow-
eth discord. Beleeue it: it is a suremarke of a naughtie, a wicked,
a froward man, to be the Author of contentions and strife.

Thirdly, this kinde offinner is a proud man. For, as it is,
Prov. 13. 10. Onely by pride commeth contention. Onely by
pride? The meaning is not, that pride is the *onely* caule of
contention, but one of the chiefest. So is that place by some
expounded. But well may it without glosse or exposition
passe for a truth, that *onely by pride commeth contention*, if
*Saint Augustine in his booke de Nat. & Grat. against the Pel-
lagians bee not deceived.* Out of the 26. Chapter of that
booke, I thus frame his argument. *Euery contempt of God is
pride; but euery sinne is a contempt of God;* Therefore *euery
sinne is pride;* according to that of *Ecclesiasticus, chap. 10. 15.
Initium omnis peccati est superbia,* The beginning of *euery sinne
is pride.* Now if *euery sinne*, if the beginning of *euery sinne*
be pride, then certaine it is, that *contention, variance, strife,
debate, and the like, are all from pride.*

Fourthly, the sinner in this kinde is a foole. For a foole he
is taken, *Prov. 18. 6. Where it is said; Labia sunt miscent
se rixis,* A fooles lips are euer brawling. The words which a
foole uttereth with his lips, haue alwaies *strife annexed vnto
them*, as an inseparable companion.

Thus you see the account wherein the Spirit of God hol-
deth brawlers, make-bates, and sowers of discord, in that it
stileth them carnall, and froward, and proud, and foolish. It was
the third way, I propounded, to finde out the foulnesse and
leprosie of this sinne.

There is yet a fourth way: and that is by the effects there-
of, as *Busen* the Iesuite in his *Panary* hath obserued.

One effect thereof is to increase our sinnes. Well then doth
Ecclesiasticus exhort vs to abstaine from strife. His exhorta-
tion is, *Chap. 28. 8. Abstaine from strife, καὶ οὐαλλοῦς ἀπάτης,*
and thou shalt diminish thy sinnes. If by abstaining from strife
we diminish our sinnes, then surely by living in strife we increase
our sinnes.

A

A second effect of strife he maketh to be the subuersion of the hearers: according to that charge which Paul giueth to Timothy, 2 Epist. 2. 14. Charge them before the Lord, that they strive not about words to no profit, but to the subuerting of the hearers.

A third effect is, that it disturbeth the quietnesse even of a wise man, saith Solomon, Prov. 29. 9. A wise man, if he contend with a foolish man, there is no quietnesse for him.

A fourth effect is, that it bringeth ruine, destruction, and desolation, not onely to houses or families, but to Cities also, yea to Countries, yea to Kingdomes. This our Sauiour Christ sheweth by a prouerbial saying, Mat. 12. 25. The saying is, Every Kingdom diuided against it selfe is brought to desolation: and every City, or house diuided against it selfe, shall not stand.

Such, Beloved, are the effects of this sinne of discord, and may well discouer vnto you the foulnesse and leprosie of it. For if it increase our sinnes, if it bo the subuersion of those that heare vs, if it disturbance our quietnesse, if it bring ruine, destruction, and desolation to all estates, then surely it is a foule and a leprous sinne.

And thus haue I led you in foure severall pathes to finde out the foulnesse, and leprosie of this sinne. The first was by Gods detestation of it. His soule abborretth it. The second was by the gates of Heaven fast shut against it; They that sinne this sinne shall not inherit the Kingdome of God. The third was by the tides giuen to those sinners; they are carnall, and froward, and proud, and foolish. The fourth was by the effects which this sinne produceth: it increaseth our faults, it subuerteth our hearers, it disturbeth our quietnesse; it brings desolation vpon all, vpon family, vpon nation, vpon Kingdome.

You now see the foulnesse; you see the leprosie of this sin; and will yeeld your assents to the truth of my propounded doctrine: which was,

The man that lieth in discord and variance, shall fall into such calamities, out of whicht there is no escaping for him, as there is no escaping for a bird out of a snare.

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Is it thus, Beloued? Must the man that liues in discord and variance fall into calamities, out of which there is no escaping for him? Must he? Our best way then will be, euer to beare about with vs, that same Antidote or preseruatiue which Saint Ambrose hath prescribed, *Offic. lib. I. cap. 21.* *Caveat iracundia, int si prae caueri non potest cobibeatur.* Take heed of wrath, beware of discord, or if thou canst not before hand prouide against it, keepe it short, bridle it. But first, *Caveatur, Beware,* or take heed of it. This is the counsell which Paul giueth in his first booke concerning the remedy of loue;

Principijs obsta, sero medicina paratur.

Cum malaper longas inualuere moras.

Withstand beginnings; thy medicines may come too late, if thy disease be grown strong. And this is the third remedy prescribed by *Busens* against this malady: *Resiste contentionum principijs.* Resist the beginnings of discord. If thou bee to talke with any man, keepe under the first motions of thy minde, that they breake not forth into indignation; and so thou giue the occasion of discord.

Discord is a Serpent. This serpent, like *Goliab*, must bee

^a *I Sam. 17. 4.* smore dead in the ^a forehead, he must be crushed in the head,

^b *2 Cor. 11. 3.* lest if he get in the head, as he did into ^b *Eue*, he bring in the

whole body, and when sinne is finished, hee leauue from his taile, the ^c sting of death in our soules.

Discord is a Cockatrice. This *Cockatrice* must be crushed in the ^d Egge; If we suffer it to be hatched, and to grow a *Basiliske*, it will be our poysen.

Discord is a Fox. We must take this Fox, ^e this little Fox before he doe any hurt. If we let him grow till he be great, then like ^f *Herod the Fox*, he will become bloud-thirsty and ravenous, or like *Samsone's Foxes*, he will set all on fire.

Discord is as Leauen, whereof it is said, ^g *Pauillulo fermenti tota massa fermentatur.* If we purge not out this little leauen, it will soure the whole lump.

Discord is i Aqua amaritudinis. We must giue this water of bitternesse no passage, ^h no not a little, lest like that in ⁱ *Eze-
chiel*,

^e *Cant. 2. 15.*

^f *Luk. 13. 32.*

^g *Judg. 15. 4.*

^h *1 Cor. 5. 6.*

Gal. 5. 9.

ⁱ *Num. 3. 18, 19*

^k *Ecclef. 25. 25.*

^l *Cap. 47. 3, 4,*

&c.

cbiel, it grow from the ankles to the knees, and from the knees to the loines, and proue a riuier that cannot bee passed ouer without drowning.

Discord is *Parnulus Babylonis*. Wee must betimes take this youngling of Babylon, and ^m dash him against the stones, ^m *Psal. 137. 9.* lest after growth he should cry against vs, downe with them, downe with them even unto the ground.

Thus, and thus, are we to deale with this youngling of Babylon, with this water of bitternes, with this leuen, this little leauen, with this fox, this little fox, with this Cockatrice, with this serpent; we are to resist discord even in the beginning. And this was Saint Ambrose his *Cancatur*; *Cancatur iracundia*, beware of discord, take heed of it. But if wee cannot before hand prouide against it, then followes his *Cohicatur*, Keepe it short, bridle it.

But how shall we keepe it short? how shall we bridle it? The same good Father will for this point instruct vs. *Si pranenerit & praeoccupauerit mentem tuam iracundia, non relinqnas locum tuum.* If anger, if wrath shall preuent thee, and prepossesse thy minde, leave not thou thy place. Thy place! Whats that? *Locus tuus patientia est, locus tuus sapientia est, locus tuus ratio est, locus tuus sedatio indignationis est.* Thy place is patience, thy place is wisdome, thy place is reason, thy place is the asswaging, the quieting of thine anger. By patience, by wisdome, by reason, thou maist asswage and quiet anger.

But my neighbour is so sullen, so froward, so selfe-willed, that I cannot chuse but be moued. In this case what shall I doe? The Fathers reply vnto thee is, *Reprime linguam tuam, Restraine, keepe vnder, tame thy tongue.* For so it is written, *Psal. 34. 13. Keepe thy tongue from euill, and thy lips that they speake no guile.*

Restraine, keepe vnder, tame my tongue, keepe my tongue from euill. The aduice I confess to be very good. But how shall I be able to follow it? S. Iames seemeth to imply an impossibility in this performance, *Chap. 3. 8.* where he saith, *The tongue can no man tame: it is an unruly euill, full of deadly poison. No man can tame it:* How then shall I? It is an unruly euill;

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how shall I rule it. It is full of deadly poison; how shall I cleanse it?

It were blasphemy to gaine-say, what Saint James hath said. He hath said, *the tongue is an vnrvly euill*; and so it is. It is an euill, and an euill of a wilde nature, it is *an vnrvly euill*. An *vnrvly euill* it is, Saint Bernard in his Treatise *De triplici custodia*, saith of it; *farile volat, atque ideo facile violat*; It flieth quickly, and therefore woundeth quickly. Speedy is the pace it goeth, and therefore speedy is the mischiefe it doth. When all other members of the body are dull with age, this though it be but little, this tongue alone is quicke and nimble. An *vnrvly euill* it is; an *vnrvly euill* to our selues, an *vnrvly euill* to our neighbours, an *vnrvly euill* to all the world.

And it is full of deadly poison. Poison! What is there poison in the tongue? *Poyson*, that is contrary to the nature of a man, is it in the tongue of a man? Yes. But it may be this poison is no mortall poyson, but such a poyson, whose venome may without much adoe be expelled. Nay, saith Saint James, it is mortall, it is a deadly poyson. Say it be a deadly poyson; peraduenture there is but little of it, and so the danger is the lesse. Nay, saith Saint James, it is full of it; it is full of deadly poyson.

The tongue is an vnrvly euill, full of deadly poyson; who can tame it? No man, saith the Apostle. No. Man hath no bridle, no cage of brasle, no barres of iron to tame the tongue withall. And yet you see, the Psalmographer calleth vpon vs to tame this tongue of ours, to keepe it from euill. *Keape thy tongue from euill, and thy lips that they speake no guile.*

In this case what shall we doe, Beloued? Whether shall we haue recourse for helpe in this time of need? Whether but to the throne of grace, euen to him that sitteth thereon? He made the tongue, and he alone can tame the tongue. Hee that gaue man a tongue to speake, can giue him a tongue to speake well. Hee that placed that vnrvly member in the mouth of man, can giue man a mouth to rule it. He can giue vs songs of Sion for loues-sonnets, and heauenly Psalms for

for the Ballads of Hell. Wherefore let vs moue our tonges to entreat of him helpe for our tongues. *D*auid hath scored out this way for vs, *Psal. 141. 3.* Set a watch, O Lord, before my mouth, keepe the doore of my lips. *D*a Dominus quod jubes, & jube quod vis, It was Saint Augustines petition, and be it ours. Giue Lord what thou commandest, and then command vs what thou wilt. Thou commandest that I keepe my tongue from euill, and my lips that they speake no guile: Lord keepe thou my tongue from euill, keepe thou my lips, and my lips shall speake no guile.

Yet Beloued, wee must not be idle our selues. The difficulty of keeping our tonges from euill, should spurre vs on to a greater diligence. I know you would keepe your house from theenes, your garments from motbs, your treasure from rust: See that ye be as carefull to keepe your tongues from euill. Giue not ouer your hearts vnto security, and your tongues will be the better. As farre as the heart is good, so farre will the tongue be good. If the heart belieue, the tongue Rom. 10. 10. will confesse. If the heart be mecke, the tongue will be gentle. But if the heart be angry, the tongue will be bitter. *A tongue James 3. 6.* set on fire of Hell, to tell tales; to speake euill, to backe-bite, to slander, to curse, to brawle, to revile, discouers a heart as foule, full of all maliciousnesse: according to that which our Saviour told the Pharisees, Matth. 12. 34. Out of the abundance of the heart the mouth speaketh. It is a polluted heart that maketh a foule mouth.

Wherefore, dearely Beloued, make cleane within, and all will be cleane: hate euill cogitations, and there will proceed from you no euill communication. Foster charity in your hearts, and your lips will bee like the Spouses lips in the Canticles; they will be like a thred of scarlet, and your talke Chap. 4. 3. comely; the speech that proceeds from you will be gracious in it selfe, and such as may administer grace vnto the hearers, Epbes. 4. 29. full of grauity, full of discretion, full of zeale, full of loue. So shall all bitternesse, and wrath, and anger, and clamour, and euill speaking bee put away from you, with all malice. And ye will be kinde one to another, you will be tender-hearted one towards

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towards another, you will forgive one another, even as God for Christ's sake hath forgiuen you. Happy are ye that are in such a case. You shall not need to feare any calamity that hangeth ouer the heads of such as liue in discord and variance: concerning whom, my doctrine was: *The man that liues in discord and variance shall fall into such calamities, out of which there is no escaping for him, as there is no escaping for a bird out of a snare.*

I haue with some prolixity insisted vpon this argument of discord and variance, the rather being perswaded of the truth of that which S. Augustin. Serm. 57. de verbis Domini hath deliuered in these words, *Non potest concordiam habere cum Christo, qui discors voluerit esse cum Christiano.* It cannot be that he that is at variance with a Christian, should haue any agreement with Christ.

The motiuethat now drew me to entreat of this argument, was Saint Hieroms application of my Text to such as liue in discord and variance, whereupon his collection was, *Discordia paenam esse, in laqueum incidere,* that it is the punishment of discord, to fall into a snare. Thus far I haue beene his. I must now leaue him, and looke backe to the other application of my Text, wherewith I acquainted you in the beginning of this excrise. My Text is:

Shall one take vp a snare from the earth, and haue taken nothing at all. The application is:

A fowler vseth not to take vp his snares from the earth, till hee hath catched somewhat; No more is it Gods vse, when he maketh shew of his iudgements, to withdraw his hand, till he hath put them in execution. God giues not forth his threats in vaine, nor gathers hee vp his nets, nor takes hee vp his snares, till hee hath taken what hee would, till he hath effected what he threatened by his Prophets. The summe of all is, *Verbum Dei non cadere sine efficacia:* The Word of God falleth not out without its efficacy. And it is the Doctrine, which I woulde now further commend vnto your Christian and devout attentions.

The Word of God falls not out without its efficacy.

I thus explicate it. *The Word of God is a certaine, a sure, a faithfull word.* All the propheſies, all the predictions of ſuture things therein propounded, are wonderfully made good in their accomplishment and event. All promises therein made, all threats therein denounced are euer true in their performance.

That the propheſies, the predictions of future things propounded in the Word of God are euer true, and haue their due accomplishment, I ſhall make plaine in few words.

In the daies of Noah the world was growne ſo foule with ſinne, that God would needs wash it with a floud. With this his purpose to wash the world with a floud, hee acquainted Noah one hundred and twenty yeeres before hee ſent the floud. When that time had its period, when those one hundred and twenty yeeres were expired, then, euen then, and not before, hee brought in the floud, as it appeareth by the collation of *Genesis 7. 6, II.* With *1 Peter 3. 20.*

In the fifteenth of *Genesis*, vers. 13. God ſaith vnto Abram: *Know of a ſurety, that thy ſeede ſhall be a ſtranger in a land that is not theirs, and ſhall ſerue them, and they ſhall affilit them fourre hundred yeeres: and afterward ſhall they come out with great ſubſtance.* Here is a prediction vnto Abram concerning his poſterity; that they ſhould goe into a ſtrange land, ſhould liue in thralldome, and ſhould from thence be deliuered at the end of fourre hundred yeeres. According to this prediction it came to paſſe. But firſt I note here, that this time of fourre hundred yeeres, muſt beginne at the birth of *Isaak*; though from his ^a birth to the deliuerance of the chil- ^a An. M. 2049. dren of *Israel* ^b out of *Egypt* were fourre hundred and five ^b An. M. 2454. yeeres, which ſew yeeres in to great a ſumme maketh no great diſference. Againe, I note here, that by this land, not theirs, is meant not *Egypt* onely, but *Canaan* too. And thirdly I note, that where the Text rehearſeth these three, they ſhall be ſtrangers, they ſhall ſerue, they ſhall be affilited; we muſt jointly, not ſeueraly, apply them all to the time limited of fourre hundred yeeres, that this whole time of fourre hundred

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dred yeeres, they were either strangers, or serued, or were afflicted. And so Saint Augustine, quæst. 47. in Exod. understandeth this place. But you see the accomplishment of the prediction.

Christ the Messias, the Saviour of mankind was promised to our first parents, euen vpon the beginning of the world, Gen. 3. 15. where God tells the Serpent, that the seed of the woman should bruise his head. Hee was promised vnto Abram, Genesis 12. 3. In thee shall all the Nations of the earth be blessed. This promise vnto Abraham is seven times reiterated. The seventh repetition of it is, Gen. 22. 18. In thy seed shall all the Nations of the earth be blessed. He was promised vnto Isaack, Gen. 26. 4. In thy seed shall all the Nations of the earth bee blessed. The time of his comming is noted by Iacob the Patriarch, Gen. 49. 10. The Scepter shall not depart from Iudah, nor a Law-giver from betweene his feet vntill Shiloh come. It is noted likewise by the Angell Gabriel, Dan. 9. 25. Who there wisheth Daniel to know and understand, that from the going forth of the commandement to restore and to build Ierusalem, vnto the Messias, the Prince shall be seven weekes.

All these promises, prophecies, and predictions touching Christ, the Messias, the Saviour of mankind, we beleue and know, they haue had their due accomplishment.

I could here remember you of prophesies or predictions, wherein certaine persons were by name expressed long before they were borne. Such is that, 1 King. 13. 2. O altar, altar, thus saith the Lord, Behold a child shall be borne unto the house of David, Iosiah by name, and vpon thee shall be offer the Priests of the high places that burne incense vpon thee; and mens bones shall be burnt vpon thee. Iosiah, you see, is named:

^c An. M. 2971. but it was ^c three hundred and thirty three yeeres before Iosiah was born.

^d An. M. 3304. Iosiah was ^d born, and before the ^e execution of this prediction three hundred fifty and nine yeeres.

^e An. M. 3330. The execution of it we haue, 2 King. 22. 15.

Such is that, Esa. 44. 28. There shus saith the Lord of Cyrus, He is my shepheard and shall performe all my pleasure,

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even saying to Jerusalem, Thou shalt be built, and to the Temple, thy foundation shall be laid. The prediction is, that Cyrus should take order for the reedifying of the City of Jerusalem, and the Temple there. Cyrus is the man that must giue leave for this great worke to be set on foot. Cyrus, Cyrus is named, and yet at this time Cyrus was not borne. Nor was he borne within one hundred yeeres after this time. Nay, saith Josephus, Antiq. Iudaic. lib. II. cap. I. the prophetic of Esay was written two hundred and ten yeeres before Cyrus his time. Yet was the truth of this Prophetic fulfilled in Cyrus, as it appeareth, An. M. 346, 2 Chron. 36. 22. and Ezra 1. 1.

Thus haue I briefly, and in a few instances made it plaine, that the prophesies, the predictions of things to come, propounded in the Word of God, are euer true, and have their due accomplishment: that all the promises made therein, all the threats denounced therein, are euer true in their performance. So, true is my doctrine.

The Word of God falleth not out without its efficacy.

True; For God himselfe hath said it, Esay 55. 10. As the raine commeth downe, and snow from Heauen, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may giue seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not returne unto mee void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. By this similitude taken from the raine and snow, the Lord giueth vs to understand that his Word hath euer an effectuall power. It is euer working one way or other. It either mollifieth or hardeneth: it either conuerteth or conuinceth: it either cureth or killeth. None euer heard it, but they were either the better or the worse by it. We preach, saith Saint Paul, 1 Corint. I. 23. We preach Christ crucified, unto the Iewes a stumbling blocke, and unto the Greekes foolishnesse: and these are the worse by the preaching of the Word. But unto them which are called, both Iewes and Greekes, it is the power of God, and his wisdome; and these are the better by it.

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The Sixth Lecture.

After that heauenly Sermon made by our Saviour, Ioh. 6. in the 66. verse, Some went backe and walked no more with him; these were the worse by his preaching. Others stukke more close, saying vers. 68. Lord, to whom shall we goo? Thou hast the words of eternall life: and we beleue, and are sure, that thou art Christ, the Sonne of the living God: and these were the better by his preaching.

At Paphos in the Isle of Cyprus, Barnabas and Saul vpon the request of the Deputy preached the Word of God. By their preaching Sergius was converted, Elimus was the more obdurate; the Deputy was the better by it: the Sorcerer much the worse, Act. 13. 7, 8.

This word of God is called a sword, Heb. 4. 12, μάχαιρα, a double edged sword. It hath an edge, and an edge: alijs ad salutem, alijs ad perditionem. It hath an edge for some vnto salvation; an edge for others vnto perdition: an edge for receiuers vnto redemption, an edge for contemners vnto reiection. This is it that our Saviour saith, Ioh. 12. 48. He that reieceth me, and receiuyeth not my words, bath one that judgeth him: the word that I have spoken, the same shall judge him at the last day. The word which he hath heard and contemned, the same shall be his Judge.

Shall it be his Judge? Tell vs then, Vbi nam iste talis judex sedebit? Where shall this Judge, a Judge of this nature, the Word of God, where shall it sit? Qualis de solio suo voces aut sententias indicij sui dabit? From what bench, from what tribunall Lib. 10. com. in shall it give sentence? Rupertus shall make the answer: Propè Iean. ad cap. 12. aderit, intus sedebit, in conscientiâ cuiusque iustas sententias terribiliter personabit. It will be neere vnto thee, it will haue a seale within thee, even in thy conscience: and there it will terribly pronounce iust judgement against thee, if thou bee a contemner of the word of God.

Beleeue it, dearely Beloued beleeue it, The Word of God preached among vs, shall either save vs or iudge vs. It shall bee either a copie of our pardon, or a bill of our indictment at the last day. For non cadit sine efficacia, as my doctrine goeth: The Word of God falleth not owt without its efficacy:

efficacy : it effecteth whatsoever it promiseth, whatsoever it threatneth.

This is it which Saint Austin hath, Enarrat. in Psal. 94. *Sicut verum est quod promisit, sic certum est quod ministratur*: As it is true what God in his holy Word hath promised, so certaine is it what therein he threatneth. And as thou shouldest be certainly assured of thy rest, of thy welfare, of thy felicity, of thine eternity, of thine immortality, if thou be obedient to this Word of God; so must thou be certainly assured of thy molestation, of thy vexation, of thy ruine, of thy burning in eternall fire, and of thy damnation with the devils, if thou be disobedient hereunto.

Thus haue you as well the illustration, as the confirmation of my second doctrine ; which was,

The Word of God falleth not out without its efficacy.

The vses may be two. One for terrorre, the other for comfort. The terrorre is for the wicked, the comfort for the godly. I can but point at them.

The first is terrorre to the wicked. The wicked when hee shall consider, that the threatnings of God against sinners denounced in the Word of God, are euer true in their performance, and must therefore be performed upon him, how shall he stand affected? Shall not a feare seize vpon him, shall not ^{Jer. 49. 24.} anguish and sorrow enuiron him about? Shall not his heart bee as the heart of a woman in her pangs? His agony will bee no lesse, than was Belshazzars, Dan. 5. 6. His countenance will be changed, his thoughtes will be troubled, the ioints of his loynes will bee loosed, his knees will smite one against the other. Such will bee his agony, when the threatenings in Gods Word are brought home vnto him, and laid vnto his conscience : as that, Psal. 11. 6. *Vpon the wicked shall the Lord stell raine snares, fire, and brimstone, and a burning tempest;* this shall be the portion of their cup. And that Rom. 2. 9. *Tribulation and anguish upon every soule of man that doth sinne:* And that Matth. 3. 10. *Every tree that bringeth not forth good fruit, is hewne downe and cast into the fire:* And that Matth. 25. 30. *Cast ye the unprofitable seruants into utter darknesse,*

The Sixth Lecture.

neſſe, where ſhall be weeping and gnashing of teeth. O, what terrors ſhall affright the wicked when hee ſhall behold ſuch an army of borrowes comming on againſt him with due vengeance from the Lord?

Those terrors that are vpon the wicked may be profitable vnto vs ſundry waies.

First, they may teach vs rightly to poife the weight of our ſinnes in the balante of the Sanctuary: and by the fearefull iſſue and after-claps that they bring, to judge how hainous they are in the ſight of God.

Secondly, they may rouse vs vp to a due conſideration of our naturall misery.

Thirdly, they may prouoke within vs an appetitie, even to hunger and thirſt after reconciliation by Christ.

Fourthly, they may deterre vs from the practife of ſinne. And ſo paſſing from the terrors of the wicked, let vs haue an eye to the comforts of the godly.

The godly man, he that is the childe of God, when hee conſidereth that the promises of God made in his holy Word are ever true in their performance, and therefore will be performed in his particular, how great caule hath hee of exultation and reioycing? Sweet is that promise made by Christ, Matthew 11. 28. Come unto mee all yee that labour and are heauy laden, and I will give you rest. As sweet is that, John 6. 35. Hee that beleueneth on me ſhall neuer thirſt; and that, verſ. 37. Him that commeth to mee, I will in no wiſe cast out. Turne but to the ſecond Chapter of the Epiftle to the Romans, and there ſhall you finde a promise of glory, honour, peace, and eternall life, to ſuch as with patience continue in well doing.

Rest from labour, the allwaging of ſpirituall thirſt, an irreuocable admission into the fellowship of Christ, glory, honour, peace, and life eternall! Such is the iſſue of our obedience, the end of our well-doing. Of this iſſue, or end, to ſpeak as it deserueth, what tongue of men or Angels is able? A very ſmall quantity hercof here in life obtained, O, how paſſeth it all understanding! And who is he that can

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AMOS 3. 5.

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The Sixth Lecture.

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A M O S 3. 5.

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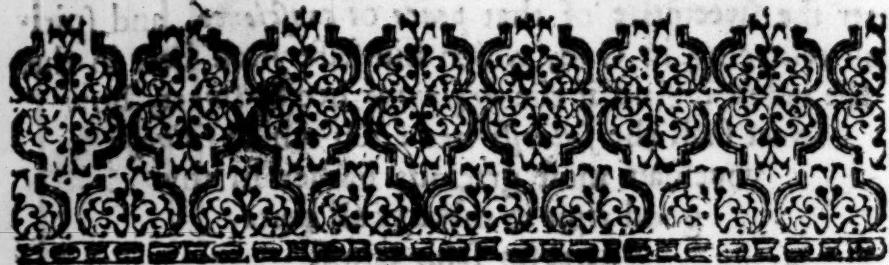
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E H T

Second Sermon

P 2

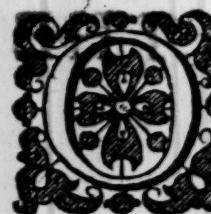
T H E



THE Seuenth Lecture.

AMOS 3. 6.

Shall a trumpet be blowne in the Citie, and the people not be afraid?



If the six similitudes here brought by Amos, this is the last. The first was from traualers vp on the way, Vers. 3. The second and third were from Lions, Vers. 4. The fourth and fift, from Fowlers, Vers. 5. This, the sixth and the last is from Warriours, Vers. 6. All doe serue for the polishing and adorning of the proposition set downe in the second Verse of this Chapter, the substance whereof is, God being good and gracious to a people, if hee be repaid with vntankfulness, will assuredly visit that people, and punish them for all their iniquities. My method for the handling of this sixth similitude shall be no other, then what it was for the other five. I will first cleare the reading, and then proceed to such observation, as may be for the amendment of our liues.

For the reading first. *Shall a trumpet be blowne in a citie, and the people not be afraid?*

This

This Trumpet with the Vulgar Latine is *Tuba*, but with *Tremelius* and *Ianini*, with *Mercerus* and with *Drusius* it is *Buccina*. *Tuba* is the Hebrewes ^a *Chatofshab*; *Buccina* is their ^a *Aoweg* ^b *Io-*
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That which followeth, admitteth a two-fold reading: One is, *Shall not the people be afraid?* the other is, *Shall not they run together?* Each reading is commended vnto you by our late *Translators*: the first in the text; the second in the margin. The difference ariseth from the Hebrew word ^e *Charadâh*, which signifieth either to be afraid, or, to run together. Shall a trumpet be blowne in a citie, and shall not the people either be ^f afraid, or ^g run together.

We shall the more easily vnderstand what this interrogati- ^f *Panere, ex-*
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The Sixth Lecture.

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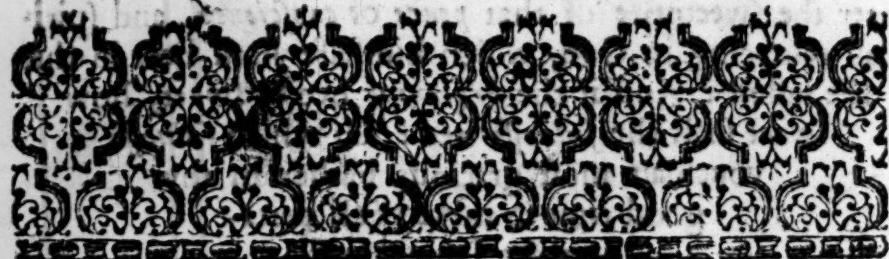
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THE Seuenth Lecture.

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^f *Panere, ex-panescere.*

^g *Properè ac-currere.*

The Seuenth Lecture.

^b Numb. 10. 2.

tenth of Numbers is commanded to make two Trumpets of siluer, which were to be for present vse, and for vse in time to come. For the present they were to serue ^bfor the calling of the assembly, and for the journeying of the campes.

There is a double vse of them commanded for the time to come; one in time of warre, the other in time of peace. The vse of Trumpets in time of warre was, to assure them, that God would then remember them for good, and save them from their enemies, Vers. 9. The vse of them in time of peace, was, for their times of ioy, and appointed festiuities. In the day of your gladnesse, and in your solemnne dayes, and in the beginnings of your monthes, yee shall blow with the Trumpets over your burnt offerings, and over the sacrifices of your peace offerings, that they may be to you for a memoriall before your God, Vers. 10.

Of this double vse of the Trumpet Saint Hierome maketh mention, in his Comment vpon Hos. 5. *Tuba in bellis ac solennitatibus concrepabant*: they blew with the Trumpet in time of warre, and in their solemnities. So doth Isidore in the eleuenth booke of his *Etymologies*, chap. 20. *Tuba adhibebatur, non solum in praetris, sed in omnibus festis diebus*: The Trumpet was vsed not onely in warre, but also upon their feast-dayes. Whence is that, Psalm. 81. 3. *Blow up the Trumpet in the new moone, in the time appointed, on our solemnne feast-day*.

And why was the Trumpet to be blowne vpon the solemnne feast-day, but to call the people together to their holy assemblies? So saith Drusius; *Ad sonum buccine accurrebat populus, cum ad sacra vocaretur*: At the sound of the Trumpet, the people met together for the hearing of diuine seruice. The Trumpet then called them together, as now the Bells call vs.

This vse of the Trumpet was merely Ecclesiasticall. There were also ciuil vses of it euен in the time of peace; as when the people were to be called together, to heare some charge given them; or to giue or take aduisement concerning the affaires of the Common-wealth.

These vses of the Trumpet, as well Ciwil as Ecclesiasticall, Drusius hath touched in his sacred obseruations, lib. 14. cap. 18. Therche faith, that at the sound of the Trumpet, the people were

were wont speedily to come together, *Vel ad audiendum ali-
quid, vel ad grandum, vel deniq; ad agendum sine consultandum
de republica*: they came together, either to heare somewhat, or
to pray, or to deliberate and consult about publike matters.

You see, what anciently were the vses of the Trumpet. Now
it will not be any hard matter for vs to giue an answer to the
Interrogation, which way soeuer it be made. If it be made ac-
cording to the reading in the marginet, [*Shall a Trumpet be
blowne in a citie, and the people not runne together?*] the answer
must be negative, No; a Trumpet shall not be blowne in a ci-
tie, but the people will run together. They will assemble them-
selves, they will come together at the sound of the Trumpet,
either to heare what shall be deliuered to them from the Ma-
gistrate; or to enter into consultation about the affaires of the
citie; or to prostrate themselves in deuotion before the Lord
in his holy Temple. If the Trumpet be blowne, they will run
together.

This our marginall reading, *Tremelius* and *Iunius* have em-
braced as the chiefest, yet so that they reject not the other. Nay,
so farre are they from rejecting the other, as that they ioyne
both together. They make the interrogation to be thus: *Shall
a Trumpet be blowne in a city, and populus trepide non accurre-
rint? shall not the people tremblingly run together?* The inter-
rogation thus framed, may haue an answer affirmative: A
Trumpet may be blowne in a city, and the people shall not
need tremblingly to run together. For why should here be any
trembling where there is no cause of feare?

There was a feast of Trumpets yearly to be obserued in the
seventh month, on the first day of the month, *Levit. 23. 24.*
It was a day ⁱ of blowing the Trumpets vnto the people. The : *Numb. 29. 1.*
Trumpets were blowne and the people ranne together, but
without feare, without trembling.

There was a yeare of Jubile every fiftieth yeare to be hal-
lowed. Every fiftieth yeare on the tenth day of the seventh mo-
neth, the Trumpet of Jubile was to sound, *Levit. 5. 19.* The
Trumpet sounded; the people met, but without feare, with-
out trembling.

You

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You will say these were set times of festiuarie, times of ioy, and the blowing of Trumpets at these times was ordinary, and therefore the people now had no reason to be afraid at the sound of the Trumpets: but say, the sound of the Trumpets were extraordinary; would not the people then be afraid, and tremblingly runne together? No; not euer then.

Extraordinary was the sound of the Trumpets, when David with great solemnity ferched the Arke from Kiriath jearim. He brought vp the Arke from thence with songs and with Harpes, and with Psalteries, and with Timbrels, and with Cymbals, and with Trumpets, 1 Chron. 13. 8. The Trumpets were blowne. Here was much ioy expressed; here was no shew of feare at all.

Extraordinary was the sound of the Trumpets at the dedication of Solomons Temple. Then besides the Levites who had their Cymbals and Psalteries and Harpes, there were an hundred and twenty Priests sounding with Trumpets, 2 Chron. 5. 12. The Trumpets were blowne; much ioy was thereby expressed, there was no shew of feare at all.

Extraordinary was the sound of the Trumpets at the restitution of religion by Hezekiah King of Indah; and then were the Levites present with their Cymbals, their Psalteries, and their Harpes, and the Priests with their Trumpets, 2 Chron. 29. 26. The Trumpets were blowne, ioy was expressed, no feare appeared.

Thus we see Trumpets haue been blowne, not only at ordinary times, but also at times extraordinary, and yet haue the people had no cause of feare. What shall we then say to this interrogation, as it is made by Tremelius and Iunius? Shall a Trumpet be blowne in a Citie, and shall not the people tremblingly with feare run together?

The interrogation thus framed, for the substance of it, well agreeth with our new translation; Shall a Trumpet be blowne in a City, and the people not be afraid? and therefore we may alike resolve for both.

Our resolution may be thus: This Trumpet must be blowne, not in time of peace when all is quiet; but in time of warre, when

when all is in combustion : and it must be blowne, not in the streets of the citie, but from the watch-tower : and it must be blowne not at an ordinary time, but when men least thinke of it, to giue warning of the sudden approach of the enemie vnto the citie. To this vnderstanding we are directed by *Jonathan*, the *Chaldee Paraphraſt*, who addes vnto my text *non suo tempore*, to giue the meaning of it : Shall a Trumpet be blowne in a citie, *non suo tempore*, out of its ordinary time, and shall not the people be afraid ?

So, our Prophet here speaketh *de clangore buccina extraordinario*, of an extraordinary blowing of the Trumpet ; of its being blowne *alieno tempore*, at a strange time. Such a blowing of the trumpet, at such a time, was ever a sure token, *aduentans hostis*, that the enemie was not farre off: *Vnde paucor & mensus*, saith *Drusius*; whence feare and trembling were vpon the people.

Now to the interrogation, *Shall a trumpet be blowne in a citie, and the people not be afraid*; or, *shall they not tremblyngly runne together*? Our answer is negatiue; No. It cannot be, that in time of warre a trumpet shall be blowne in a citie at an extraordinary, an vnusuall and a strange houre, but the people will be afraid, and will tremblyngly run together.

Hitherto hath the reading beene cleared, and the interrogation answered : and now let vs see whereto this sixth similitude taken from warriours is appliable. Saint Hierome applies it, as he doth the former. He applies it to such as live in discord and variance. He makes it to be their punishment, *in ciuitate Domini constituti, tuba sonitu terreantur*: that being placed in the *city of the Lord*, they be terrified with the sound of the trumpet. By this *city of the Lord*, he meaneth the *holy Catholike Church*, and by this trumpet, the *word of God* sounding in the *Church*. For thus he addeth, *Whatsoeuer is spoken in holy Scriptures, it is tuba comminans, a threatening trumpet, that with a mighty voice penetrateth the ears of belieuers*. If we be righteous, this *Trumpet of Christ* calleth vs unto blessednesse; but if wicked, vnto torments. With the sound of this trumpet shall they be terrified that live in *discord*, and *variance*.

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variance. Of the soulenesse and leprosie of which sin, I speake at large in my last Sermon out of this place. Now therefore I leauie it, and proceed to some other application of this sixth similitude.

Saint Cyril applies it to the Prophets of the Lord, and his Ministers, thus : If a trumpet be blowne in a citie, to giue warning of the approach of the enemy, who is there so without all sense of griefe, as not to conceiue exceeding feare of future euils ? But you, you the people of Israel, are so void of all sense and feeling, that though my trumpets cease not continually to sound aloud in your eares, and to fore-warne you of euils, that shall come to passe, you receiue no profit thereby. Though you vnderstand by the sound of my trumpets, that your cities which are now inhabited, shall be laid waste, and your Land shall be desolate; yet you take courage to your selues against such terrors, you put far away from you the euill day, you say within your selues, *the vision which this man seeth, is for many daies to come, and he prophesieth of the times that are far off.* To this purpose Saint Cyril.

Ezech. 12. 20.

Amos 6. 3.

Ezech. 12. 27.

With him agree three great Rabbins, R. David, R. Abraham, R. Selomo. They make the Lord here to speake after this manner : If a trumpet be blowne in a citie at an vnseasonable houre to giue warning that the enemy is comming, the people will exceedingly tremble and be afraid. Why then, are not you afraid ? why tremble yee not at the voices of my Prophets ? My Prophets are my trumpetors : by them I giue you warning of the euils that hang ouer your heads, and will ere long fall vpon you. Why are you not afraid ? why tremble you not ?

To this application of this sixth similitude, our new Expositors for the most part haue subscribed. They vnderstand by this Citie the Church of God, by the Trumpet the Word of God, by the people the Bearers of the Word : and so, thus stands the application : When a trumpet giueth a sudden signe by the sound of it out of a watch-tower, all the people harken, and are troubled, and prepare themselves this way or that way, according as the trumpet giueth the token : So at the voice of God sounding by his Ministers, we ought to giue ear and be attente-

tive,

tine, and be moued at the noise of it, and as he giueth warning, prepare our selues and looke about vs while it is time, lest afterward it be too late.

Now the lesson which we are to take from hence is this, *The word of God uttered by his Ministers, deserueth more reverence, feare, and trembling, then doth a trumpet sounding an alarme from a watch-tower.*

For the word of God is a trumpet too, and a trumpet of a farre shriller sound. The blowers of this trumpet are the Ministers of the Word, who in this regard are called sometimes *Tuba Dei*, and sometimes *Speculatores*. They are Gods trumpet, and they are *watch-men*. They are *Tuba Dei*, Gods trumpet: and hereby are they put in mainde of their dutie; euen to denounce perpetuall warre against the wicked; and to excite men, euen to fight against the Devil, and to bid defiance vnto sinne. And they are *Speculatores*, they are *Watch-men*, placed by God in his holy Citie, the Church, *Velut in specula*, as in a Watch-tower, to watch for the safetie of the people, and to blow the trumpet vnto them, when any danger is at hand.

Both appellations are met together in *Ierem. 6. 17. Confitis super vos speculatores; audite vocem tubae*: I haue set ouer you *watch-men*: hearken to the sound of the trumpet. Bishops, Pastors, Ministers; they are these *watch-men*: and wee are to hearken to the sound of their trumpets.

Their trumpets? True. For Ministers haue trumpets. Their trumpets are two. One is *Territoria*, the other is *Consolatoria*. One is a terrifying trumpet; the other trumpet is comforting.

Of the former God speaketh by his Prophet *Esay chap. 58. 1. Crie aloud, spare not, lift up thy voice like a trumpeter, and shew my people their transgression, and the house of Jacob their sinnes*. So doth hee by *Zephania, chap. 1. 16. A day of the Trumpet and alarme against the fenced cities, and against the high towers: And I will bring distress vpon men, that they shall walke like blinde men, because they haue sinned against the Lord*. This trumpet you may call *subam legis*, the trumpet

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of the Law: because by it the Minister denouncesthe curses of the Law, the wrath of God, misery, and calamitie to euery vnrepentant sinner.

Of the other trumpet of the ministry, we may understand that, *Esay 27. 13.* *The great Trumpet shall be blowne, and they shall come, which were readie to perish in the Land of Allyria, and the out-casts in the Land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem.* This trumpet you may call *tubans Evangelij*, the trumpet of the Gospell: because by it the Minister pronouncesthe blessings of the Gospell, the loue of God, a quiet conscience, and true felicity to euery true belieuer.

These two trumpets, terrifying and comforting, that of the Law, this of the Gospell, are still ouer in the Church of Christ, the Minister sounding sometimes woe, sometimes weale, according as our sinnes shall give him cause.

But why is it, that the ministry of the Word, and the preaching thereof, is compared to a trumpet? *Hector Pintus* in his *Comment upon the eight and fiftieth of Esay* giueth hereof two reasons. One is, because, as the materiall trumpet calleth and encourageth vnto warre; so this spirituall trumpet, the preaching of the Word, calleth and encourageth vs to fight valiantly against the world, the flesh and the Deuill. The other is, because as the materiall trumpet is blowne at solemnities to betoken ioy: so this spirituall trumpet, the preaching of the Word, should stirre vs vp *ad laborem in praesenti, & ad gaudium in futuro*: to labour in this life, and to ioy in that to come. For as he addeth, *bis est locus vincendi, ibi triumphandi: hic breuis laboris, illic sempiterna quietis: hic pena transiatis, ibi gloria permanentis.* Here is the place for ouercomming, there for the triumph: here of some little labour, there of eternall quiet: here of paine that paleth away, there of glory that endureth.

The comparison standing thus betweene the preaching of the Word, and a trumpet, warranteth the truth of the doctrine propounded; which was,

The word of God uttered by his Ministers deserueth more reverence,

uerence, feare, and trembling, then doth a trumpet sounding
an alarme from a watch-tower.

This representation of the word of God by a trumpet should
ever sound, and as it were, goe before vs, in all our actions, in
waare, in peace, in all meetings and ioyfull feasts, that all our
doings may be acceptable to the Lord our God.

The doctrine now deliuere, standing vpon the comparison
that is betweene the preaching of the Word and a trumpet, may
in termes absolute be thus; *The preaching of the word of God
is to be harkened unto with all reverence.* It is the point I hand-
led in my first Sermon vpon this third Chapter of Amos. My
Thesis then was, *The word of God is diligently to be harkened
unto.* What proofes and reasons out of Scripture I then pro-
duced for the confirmation of that truth, and what vse was
made thereof, I now stand not to repeat. Nor need I so to
doe. The holy Scripture being as the Ocean of waters
which can never bee exhausted, yeeldeith vs great varietie
of matter, though we speake againe and againe to the same
point. I proceed then with my Thesis, as it is giuen in termes
absolute,

*The preaching of the word of God is to be harkened unto with
all reverence.*

I vrge this dutie,

First, from the honour of him that speaketh.

Secondly, from the danger of him that heareth negligi-
ently.

Thirdly, from the profit of him that heareth with dili-
gence.

*First, the preaching of the word of God is to be harkened unto
with all reverence for the honours sake of him that speaketh. For
the honours sake of him that speaketh? Why? Who is he? Is
he not some Prophet, some Apostle, some Priest, or Mini-*

ster; one whom wee know to be of meane descent, some

a Heard-man, some b Fisher-man, some c Tent-maker, some

d Carpenters sonne. Is not his mother called Mary? and his

brethren James and Ioses, and Simon, and Indas? And his si-

sters, are they not all with us? How then is it that you vrge vs so

Amos 1.1.

b Matth. 4.18.

c 1 Thess. 2.9.

d Act. 18.3.

Math. 13.55.

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give eare with reverence to the preaching of the Word, for the honours sake of him that speaketh?

b Our blessed Sauiour Christ Iesu, vntieh this knot for me. He to comfort his Apostles against the time of persecution, thus saith vnto them, Matth. 10. 19, 20. Take no thought how or what yee shall speake, for it shall be ginen you in the same houre what yee shall speake. For it is not yee that speake, but the Spirit of your Father, that speaketh in you. In the thirteenth of Marke, Verse 11. thus. It is not yee that speake, but the holy Ghost. In the twelfth of Luke, verse 12. thus. The holy Ghost shall teach you in the same houre what yee ought to say. Now see; It is the Spirit of your Father; the Spirit of God; the holy Ghost that speaketh in his Ministers. Why then, yee are with reverence to give eare to them, when they preach vnto you, for the honours sake of him that speketh.

Qui vos audit, me audit, saith Christ vnto his Disciples, Luke 10. 16. *Hee that heareth you, beareth mee;* and *hee that despiseth you, despiseth me.* Hee that heareth you beareth mee! It is an admirable and gracious dispensation from God, to speake vnto man, not in his owne person, and by the voice of his thunders and lightnings, or with the exceeding loud sound of a trumpet: but by Prophets, by Apostles, by Disciples, by Ministers; by men of our owne nature, flesh of our flesh, and bones of our bones, by men of our owne shape and language, by men subiect to the same passions, whereto wee are subiect. God is hee that speaketh from aboue, that blesseth and curseth, that bindeth and looseth, that exhorteth and dissadeth by the mouth of man. For this respect and relations sake betweene God and his Ministers, whom it hath pleased of his mercy in some sort to dignifie with the representation of his owne person here vpon the earth, the world hath euer held them in very reverent estimation.

Exod. 20.18.

James 5.17.

Galat. 4.13.

Remember the Galatians. Though Saint Paul preached the Gospell vnto them through infirmitie of the flesh, without the honour, without the ostentation, without the pompe of this world, rather as one that studid to bring his person into

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contempt, than otherwise ; yet were they so farre off from despising or rejecting him, that they rather received him as an *Angell of God*, yea, as *Christ Jesus*. And he bare them record, that if it had beene possible, they would haue plucked out their owne eyes, and haue giuen them to him. *If it had beene possible*, that is, if Nature and the Law of God had not forbiden it : or, if it had beene possible, that is, if they might haue done it *sine suo dispensacio*, as *Haymo* and *Remigius* doe interpret it, if they might haue done it without their owne vtter vndoing : or if it had beene possible, that is, if it might haue beene *ad Ecclesie visitatorem*, so speake *Aquinas* and *Gorran*, if it might haue beene for the good of the Church , they would haue plucked out their owne eyes, and haue given them to *Paul*. Would they haue plucked out their owne eyes ? *Nihil habet quisquam charius oculis suis* : There is nothing more deare vnto a man than are his eyes. And yet if it had beene possible, would the *Galatians* haue plucked out their owne eyes, and haue giuen them to *Paul*.

When the Children of *Israel* murmured against *Moses* and *Aaron*, *Moses* said vnto them, *Exod. 16.8.* *The Lord heareth your murmurings which yee murmur against him* ; and what are wee ? Your murmurings are not against vs, but against the Lord. What are we, but *Servi & Ministri*, the Servants and Ministers of the Lord ? Your murmurings are not against vs, but against the Lord.

This is that, which the Lord saith concerning his Prophet, *Dout. 18. 19.* *Who so ever will not harken to the words which hee shall speake in my name, Ego ultius existam, I will require it of him*, I will bee his auenger. Whereupon *Didacus Stekka* : *Hominem non debes aspicere, sed Deum*, *Enarrat. in cap. qui in eo loquitur* ; Looke not vpon man, see not thy *10. Luca*. thoughts vpon him, but vpon God that speaketh in him. For the words which hee speaketh, hee speaketh in the name of God.

But say the Preacher bee a naughtie, a wicked man ; what shall I then doe ? *Deum qui per ipsum loquitur, debet respicere*. Thou must haue regard to God, that speakest by him.

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him. God dixit & admirabilis uirtute, God of his diuine and maruellous power, is able to bring to passe excellent and diuine workes by euill instruments.

God fed Elias by the ministery of Rauens. Rauens brought him bread and flesh in the morning ; and bread and flesh in the euening, 1 King. 17. 6. Did Rauens bring him food ? Cur ita ? Why so Lord ? Couldest thou not command Doves, and other cleane birds to feed thy Prophet, but thou must provide for him by Rauens ? Note here the mystery. God viesch many times to giue vnto his people the spirituall food of their soules, sound and wholesome doctrine, by euill and wicked men, as he gaue good bread and flesh to Elias by Rauens : tu vero comedere, onely eat thou, and receive thou from the hand of God what he sendeth : and be not curious to know, whether hee that brings thee thy soules meat, be a Rauen or a dove, a wicked or a good man, so the food hee bringeth thee be sound and come from God. By this time you see, you are to giue eare with reverence to the preaching of the word of God for the honours sake of him that speaketh.

You are now in the second place to be urged to the performance of this dutie, from the danger of him that beareth negligently. The danger is great. Saint Augustine discouers it by comparing the word of God for the estimation that is to be held of it, to the Body of Christ in the Eucharist. His words are in the six and twentieth of his fiftie Homilies ; Non minus reus erit, qui verbum Dei negligenter audierit, quam qui Corpus Christi in terram cadere suam negligenter permiserit : Whosoeuer shall heare the word of God negligently, shall bee no leise guilie, than hee that by his owne negligence shall suffer the Bodie of Christ to fall upon the ground. And therefore with what solicitude and care wee take heed that no part of Christ's bodie which is giuen to vs by the Minister, doe fall vnto the ground ; with the like wee shoule take heed, that no part of Gods word that is offered vnto vs by the Preacher, doe either by our wandering thoughts, or our irreuerent talking fall from our hearts, and perish.

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But say, this solicitude and care be wanting in vs ; what then ? Then the danger is, our very prayers will be an abomination to the Lord. So saith the holy Ghost, *Prou. 28.9.* *Hee that turneth away his eare from hearing the Law, even his prayer shall bee an abomination :* where by turning away the eare from hearing, hee meaneth not onely the open contemning and despising of the word of God, but also euerie negligent, carelesse, and vnprofitable hearing thereof. And so it is true : *Hee that turneth away his eare from hearing the Law, his prayer shall be an abomination to the Lord,* the Lord will loath and abhorre the prayer he maketh, and will not heare him.

There is yet a further danger of our negligent hearing, and that is the losse of the word of God from among vs. Negligent hearing deserues no lesse : for it is a rebellion against God, and God will tye the tongues of his seruants, that they shall not preach his Word to such. So tyed hee the tongue of *Ezeckiel, chap. 3. 26.* *O sonne of man, I will make thy tongue cleave to the roofof thy mouth, that thou shalt bee dumbe, and shall not be to this people a reprover,* for they are a rebellious house. Wherupon Great Gregorie ; *Propter malos auditores bonis sermo doctoribus tollitur :* for ill hearers God sometimes stoppeth the mouthes of good teachers. So stopped hee the mouth of Saint Paul, that hee should not teach in *Ierusaloms, Act. 22. 18.* *Make haste, and get thee quickly out of Hierusalem, for they will not receive thy testimoniie concerning mee.* The Apostles that would have preached in *Asia,* could not, for the Spirit would not suffer them, *Act. 16. 7.*

Christ forbids vs dare *santum canibus,* *Mattb. 7. 6.* Giue not that which is holy unto dogges, neither cast yee your pearles before swine. Who are those dogges, who these swine, but men living in incurable impietie without all hope of amendment, and wallowing in the mire of vnbridled luxurie ? who if they vouchsafe to come to this Watch-tower of the Lord to heare the sound of the Trumpet, they giue care but negligently, but unprofitably, but contemptuously ? Such are they

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whom this inhibition concerneth, *Give not that which is holy unto dogges, neither cast yee your pearles before swine.* For what is this *holy* thing, that wee must not giue vnto them, what these pearles, but *veritatis mysteria*, the mysteries of truth inclosed within the profounditie of the Scriptures, as pearles within shell-fishes? These *holy mysteries* be kept backe from them, that will be negligent, vnproufitable and contemp-tuous hearers. And thus you see, you are to give eare with reverence to the preaching of the word of God, for the dangers sake of him that heareth negligently.

You will now in the third place be perswaded to the performance of this dutie, for the profits sake of him that heareth diligently. Here is a three-fold profit for him.

1. His heart hereby shall be softned.
2. It shall be sweetned.
3. It shall be cleansed.

Enarrat. I. Dom. 5. post. Trin. pag. 237.

That the preaching of the Word softneneth the heart, *Petrus de Palude* would proue by the confession of the Spouse,

Cant. 5. 6. Anima mea liquefacta est, ut dilectus locutus est;

As soone as my beloved speake, as soone as I heard the voice of my Sauiour, my soule euermelte. But fitter to our purpose is the example of *Ahab*, *I King. 21.* Elias comes vnto him with the word of God in his mouth: *In the place where doggeslicked the bloud of Naboth, shall dogges licke thy bloud, euenthine, O King*, vers. 19. and vers. 21. *I will bring euill vpon thee, and will take away thy posteritie, all thy posteritie.* *Ahab* hereupon rents his cloathes, puts sack-cloth vpon his flesh and lyes therein, fasteth, and goeth comfortlesse, vers. 27. See you not the heart of *Ahab* humbled, his hard heart softened by the word of God.

In the second Chapter of the booke of *Judges*, a Messenger of the Lord comes vp from *Gilgal* to *Bochim*, with words of reprooche against the people of *Israel*, and saith, *I made you to goe vp out of Egypt, and haue brought you vnto the Land, which I sware vnto your Fathers, and I said, I will never breake my couenant with you; and yee shall make no league with the inhabitants of this Land; you shall throw downe their Altars:*

*A*lars: but yee haue not obeyed my voice; why haue yee done this? This was the word of God vnto them: they heard it, and cryed out, and wept. Their hearts were humbled: their hard hearts were softened. This is it that the Lord hath said, *Serem. 23. 29.* Is not my sword like fire? and like a hammer that breaketh the rocke in peeces? Yes Lord: thy Word is like fire, and like a hammer that breaketh the rocke in peeces: It mollifieth and softenneth the hard stonic and flintie heart.

A second profit that the Word preached bringeth vnto vs, is, that it sweetneth the heart. For the word of God is *Manna*, habens in se omne delectamentum saporis, it is as the Celestiall Manna, that Angels food, that bread from Heauen, *Wisd. 16. 20.* very pleasant and well gusted. David esteemes it to be sweeter than *Hony*, and the dropping of the hony-combe, *Psalm. 19. 10.* And *Psal. 119. 103.* out of the admiration thereof, hee saith, O how sweet are thy words vnto my taste! yea sweeter are they than Hony to my mouth. *Fauis mellis verba composita*, *Prou. 16. 24.* Faire, pleasant, and well composed words are as an Hony-combe, sweet to the soule, and health to the bones. *Quae verba composita, dulcia sunt, si etiam non sunt?* So *Claudius Aquaniua* in his Meditations vpon the *19. Psalme*: What faire, what pleasant, what well composed words are sweet, Lord, if thine bee not? Thy words, Lord, de melle celi mellea, & de lumine tuo luminosa animam non dulcerant modo, sed dulcedine inebriant. Thy words, Lord, sweet as is the Hony of Heauen, and full of light through thy light, doe not only sweeten the soule, but doe even inebriate it with sweetnesse.

The third profit that the Word preached bringeth vnto vs, is, that it cleanseth the heart. It maketh cleane the heart, according to that saying of Christ, *Iohn 15. 3.* Now yee are cleane through the Word which I haue spoken vnto you. Cleane are yee, Non propter baptismum, quo loci estis, Not for the Baptisme wherewith you haue beene baptised, sed propter verbum quod locutus sum vobis, but for the Word which I

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haue spoken vnto you. You are cleane, not for your Baptisme, but for the Word. So Saint Augustine Tract. 80. in Iohannem, Detrahe verbum & quid est aqua nisi aqua? Accedit verbum ad elementum & sit sacramentum: Takeaway the Word, and what is the water but water? the Word commeth to the element, and it is made a Sacrament. You are cleane then, not by your Baptisme, but by the Word. And you are cleane by the Word, Non quia dicitur, sed quia creditur. You are cleane by the Word, not because the Word is preached vnto you, but because you beleue it when it is preached. The Pharisees and other hypocrites did heare the Word of Christ, yet were they not thereby made cleane, because they did not beleue the Word of Christ. And so doth Rupertus expound these words. You are cleane. You are cleane, because you beleue that which I haue said vnto you, concerning my death and resurrection, how I must die for your sinnes, and rise againe for your iustification, and goe away to provide a place for you. You haue not only heard, but also haue beleued the Word which I haue spoken vnto you, and therefore are yee cleane.

The fruit then, and the profit, that ariseth vnto vs from our reverent hearing of the Word preached is by our faith. It is faith that purifieth our hearts, saith Peter, Act. 15.9. Faith it is, by which we apprehend the bloud of the Lambe of God, and are thereby cleansed from all our sinnes.

But I may not hold you ouer-long with the prosecution of this point. Let it please you to be remembred, that wee haue hitherto beeene moued to the performance of a holy dutie, euen to the reverent hearing of the word of God: and this, first for the honours sake of him that speaketh; secondly, for the dangers sake of him that heareth negligently; thirdly, for the profits sake of him that heareth diligently: and that wee understand this profit to be three-fold, that it softeneith our hard hearts, that it sweeteneth them, that it cleanseth them. What now remaineth, but that wee pray God to ditmisse vs with a blessing?

We

Wee humbly beseech thee, most gracious God, so to open our hearts, and to vnlocke the cares of our vnderstanding, that now and euer hearing thy Word profitably, we may obserue, learne, and embrace such passages therein, as are necessary to the confirming of our weake faith, and the Amendment of our sinfull liues.

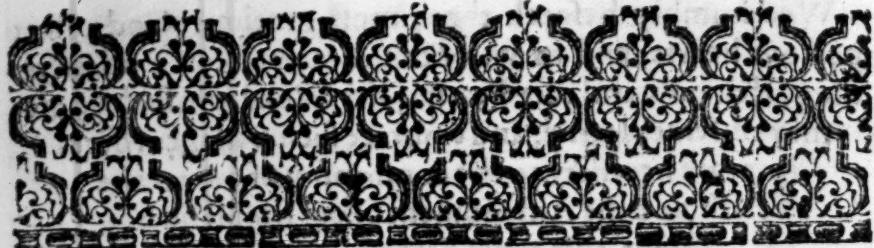
Grant this deare Father, for thy best
beloued Sonne Iesu Christ.

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THE R 3



THE Eighth Lecture.

AMOS 3. 6.

Shall there be euill in a City, and the Lord bath not done it?



His short sentence you may call the Conclusion or the explication of the similitudes that went before. The similitudes were six; all taken from vulgar experience, and such as is incident to a Shepherds walke. The explication, as it is giuen by Theodoret and Remigius, stands thus: As it cannot be, that two should walke together, except they bee agreed; or that a Lion should roare in the forest, when he hath no prey; or that a lions whelpe should cry out of his denne, if he haue gotten nothing; or that a bird should fall in a snare upon the earth, where no ginne is for bins; or that a fowler should take vp his snare from the ground, before he haue taken somewhat; or that the Trumpet should sound an alarme in the City, and the people not feare: so it cannot be, that there should bee any euill in a City, except the Lord command it so to be. This dependance of these words vpon the former is approued by Christophorus à Castro in his Paraphrase.

Conrad

Conrad Pellican and others, looke not so farre backe for the coherence of these words, but confine them within this sixth verse ; thus : As a trumpet is not blowne in a City, but that the people thereof should be afraid, and runne together : so neither is there any euill sent by the Lord to any place, city, or country, but that the people thereof should repent and amend their liues.

The *anodos*, the reddition, suiting with the *ogetans*, with the proposition of the similitude here drawne from the sound of the trumpet, should be thus : Shall a Prophet in the name of the Lord foreshew any future euill, and shall not the people bee afraid ? But, because whatsoever euils a Prophet foretelleth, he foretelleth from the Lord ; and the euils which he foretelleth, fall not out but by the Lord ; therefore Amos here omitting the Antecedent, sets downe the consequent : Shall there be euill in a city, and the Lord hath not done it ?

Shall there be euill, &c. Some yeeres haue passed away since I handled this Text in the chiefest assembly of this Diocese. My then endeouours were to arme my selfe, and that devout auditory with patience against the day of affliction. And because that day, is a day, which euery child of God must looke for, I was induced to publish what I then delievered, if it might be, for the comfort of such as then heard me not : and I did it, vnder the title of *the bauen of the afflicted*.

What need then is there, that I should at this time recommend the same Text vnto you ? What the wise sonne of Syrach in the eighteenth of his *Ecclesiasticus*, vers. 6. saith of such as search into the workes of God, is true of vs, whose office is, to search into the words of God, *Cum consummaverit homo, tunc incipiet* : When a man hath done what he can, hee must beginne againe. For as Saint Hierome hath well obserued in his Comment vpon the 90. Psalme, *Singula verba Scripturarum, singula Sacra menta sunt* : every word in Scripture is a *Sacrament*, and containeth a mystery. Every word a *Sacrament* ! The Rabbins stay not here : they say as much of euery letter ; *Nullum est iota in Scriptura, a quo non pendent montes doctrinarum* : there is not en bothe, any the least letter in the

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the Scriptures, but thereon doe depend mountaines of doctrines. Saint Hierome in the second booke of his *Commentaries* vpon the Epistle to the *Ephesians* yet goes further; *Singulari apices, singula puncta in diuinis Scripturis, plena sunt sensibus*: there is not a tittle, not a point in the diuine Scriptures, but its full of spiriuall meaning; full of senses.

Not a word, but its a *Sacrament*! not a letter, but it yeelds mountaines of doctrines! not a point, but its full of senses! Well then may the words which I haue now read vnto you, yeeld variety of matter, fit for our deepest meditations a second time: and because they follow in course in this Chapter, the exposition whereof I haue for this place vndertaken, I may not in silence passe them ouer, but must take a review of them, and recommend them to your Christian and deuout attentions.

Shall there be euill in a City, and the Lord hath not done it?

Herein obserue with me three circumstances; *Quis*, *Quid*, *Vbi*. *Quis*, the Agent; *Quid*, the Action; *Vbi*, the place of performance. The Agent, is the *Lord*; the Action, is a doing of euill; the place of performance is a *City*. *Shall there bee euill in a City, and the Lord hath not done it?*

You see the bounds of my present discourse. I will goe ouer them with as much brevity and perspicuity as I may, Gods holy grace assiting me, and your Christian and accustomed patience giuing leaue.

The first point I am to handle is *Quis*: it is the Agent. His name in my Text is *Iehouah*, and it is the most proper name of God.

Is his name *Iehouah*? How then is it that *Jacob* the Patriarch, Gen. 32. 29. asking after the name of God, receiuers answer in the *Vulgar Latine*, *Cur quaris nomen meum, quod est mirabile?* Wherfore is it, that thou doest aske after my name, seeing it is wondersfull? And how comes it to passe, that the like answer is giuen vnto *Manoah*, Judges 13. 18. *Cur quaris nomen meum, quod est mirabile?* Why askest thou thus after my name, seeing it is secret? And why doth *Agur* enquire with admiration, Proe. 30. 4. *Who hath ascended up into*

into Heauen? or who hath come downe from thence? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the earth? Quod nomen eius? What is his name? Canst thou tell? as if it were impossible to finde out a fit name for God.

Much disputing is there in the Schooles about the name of God, which they reckon vp by a threefold diuinity. The first is ^a *Theologia affirmativa*, an affirmative Diuinity: the second ^{a Salmeron Diff.} is, *Theologia mystica sive negativa*, a mysticall or negative ^{4. in 1. Ephes.} diuinity: the third is, *Theologia Symbolica*, a symbolicall ^{Tom. 15. pag. 187.} diuinity.

In the affirmative diuinity, God is called by such names ^b *Omnipotent*, pag. 170. as doe sound out his perfection, such as are, ^c *Euerlasting*, ^d *Good*, ^e *Wise*, ^f *Holy*, ^g *Just*, and ^h *True*.

In the mysticall or negative diuinity, no certaine name is giuen him, to describe him, what he is, but to shew what he ⁱ is not. Such appellations are these, ^j *Immortall*, ^k *Invisible*, ^l *Uncorruptible*, ^m *Incorporeall*, ⁿ *Ineffable*, ^o *Inestimable*, ^p *Incomprehensible*, ^q *Infinite*, ^r *Immense*, ^s *Vndivided*, ^t *Vnvariable*, ^u *Vnchangeable*.

In the symbolicall diuinity any name may be giuen him: ^v *Super Canonicus*. he may be called ^w a *Lion*, ^x a *Lambe*, ^y a *Worme*, ^z a *Calfe*, ^{aa} *Light*, ^{bb} *Heauen*, ^{cc} a *Starre*, anything else, by ^{dd} *Analogie* or ^{ee} *Similitude*, ^{ff} *Nulla p[ro]p[ri]etatem res est, que in aliquo Deum non re-* ^{gg} *ferat*: for there is not any thing, but in somewhat it resem- ^{hh} *Bernard parvus*. bles God.

To the first of these three belongeth this name of God in my Text; his name *Iehouah*. *Iehouah* is among the affirmative names of God; and is of them the most principall. So saith *Damascene lib. 1. Orthodox. fidei cap. 12.* And well. For it comprehendeth totum, all in it selfe, *Vel quoddam pelagus*, as a *Sea* of substance, infinite and indeterminate.

Iehouah! It is the essentiall name of God, the name of his essence, for three reasons. First, because God is of himselfe, not of any other. Secondly, because other things are from God, not from any thing else, nor from themselves. Thirdly,

S cause

^b *Gen. 17. 1.*

^c *Gen. 21. 33.*

^d *Rom. 16. 27.*

^e *Apocal. 15. 4.*

^f *Deut. 22. 4.*

^g *Exod. 34. 6.*

^h *1 Tim. 1. 17.*

ⁱ *Rom. 1. 23.*

^j *Bernard. Ser.*

^k *Aug. Tom. 10.*

^l *de verbis Apost.*

^m *Serm. 1.*

ⁿ *Bernard parvus*.

^o *Serm. 31.*

^p *Salmeron.*

^q *Apud. Aquin. 1.*

^r *q. 13. 11. in C.*

^{aa} *Trebat. instut.*

^{bb} *lib. 1. pag. 20.*

^{cc} *Salmeron. in*

^{dd} *Ephes. 1. Diff. 4.*

^{ee} *pag. 187.*

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cause God giues *Esse reale*, a reall being to (and is cuer true in) his promises, and his threats.

All this is confirmed, *Esay 43. 10.* *Yee are my witnesses,* saith *Iehouah*, *that yee may know and beleue me*, and understand that *I am he*: before me there was no God formed, neither shall there be after me. *I, even I am Iehouah*; and besides mee there is no Saviour. Yea, before the day was, *I am he*; and there is none that can deliuer out of my hand: *I will worke*, and who shall let it? It is from hence plaine, that the Lord, *Iehouah*, is *auerent, aueray, and auant*, he is of himselfe alone, and cuer of himselfe and of no other, the beginning and fountaine of all things else, that haue any being.

See then here his *Essence*, vers. 10. *I am he*, vers. 11. *I, even I, am the Lord*, vers. 12. *Ye are my witnesses, that I am God*, vers. 13. *I am he*. See here his *Eternity*, vers. 10. Before me there was no God formed, neither shall there bee any after me: and vers. 13. Before the day was, *I am*. See also his *Omnipotency*, vers. 11. *Beside me there is no Saviour*: vers. 13. *There is none that can deliuer out of my hand*. Againe in the same verse, *I will worke*; and who shall let it?

Great is the comfort that this name of God, his name *Iehouah*, may administer vnto vs. Our God is *Iehouah*; of himselfe, eternall, and omnipotent: and therefore will not faile to giue vnto vs the good things which he hath promised in his holy Word.

Much too blame then are the *Jewes*, who through their vaine superstition, holding this name of God, this great name, *Tetragrammaton* as they call it, to be *avengement*, ineffable, and not to be pronounced, doe neither write it, nor reade it, nor speake it: but as oft as they meet with it in holy Scripture, they either reade for it *Elohim*, or *Adonai*, or doe only name the fourre letters of which it consisteth, *Iod, He, Vau, He*: whereas yet God hath therefore made knowne this his name to men, that men might reade it, and pronounce it with a reuerent and an-holy feare.

This our God the Lord, *Iehouah*, who is of himselfe alone, and giueth a reall being to all things else, who is cuer true; true

true in himselfe, true in his workes, and true in his words : this our God is a good God. Good in himselfe, and good out of himselfe. Good in himselfe of his owne essence, and the highest degree of goodness.

He is *sua essentia bonus*, good of his owne essence. For his goodness is not by participation of good from any other, but naturally of himselfe from euerlasting : nor is his goodness accidentall, but hee is *sua ipsius bonitas*, Hee is his owne goodness.

And he is *Summe bonus*; he is good in the highest degree of goodness. For he is that same *Summum Bonum*, that same chiefe good, that is of all men to be sought for.

He is good also, *Extrase*, out of himselfe. For he is the Author of all good, as well in making so many good creatures, as in doing good to them being made. And this his goodness is either generall or speciaall.

His generall goodness extends it selfe to all his creatures: not onely to such as haue continued in that goodness, wherein they were created; but also to such as haue fallen away from their primigeniall goodness, even to euill Angels, and to wicked men. Of this goodness I understand that, *Psal. 33.5. The earth is full of the goodness of the Lord.*

His speciaall goodness I call that, by which he doth good to the holy Angels, confirmed in grace, and to his elect children among the sonnes of men. Such is that, whereof wee reade, *Psal. 73.1. Truly God is good to Israel, even to such as are of a cleane heart.* He is good, that is, hee is gracious, fauourable, and full of compassion to Israel, to his elect and holy people, his holy Church, yet militant vpon the earth, dehuering her from euill, and bestowing good vpon her.

Now if *bony* of its owne nature and essence sweet, hath no bitterness in it; if the *Sonne* of its owne nature and essence light, hath no darknesse in it: then out of doubt it cannot be, that our God the Lord, Iehovah, who is ever good; good in se, and good, extrase; good of his owne nature and essence, and good towards all his creatures, should haue any euill in him. No, Lord, Wee confess before thee with thy holy ser-

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Psal. 5. 4.

uant David; Thou art not a God that hast pleasure in wickednesse, neither shall euill dwell with thee.

Thus you see, *Quis*, who this Agent is. He is our God, the Lord, Iehouah. He, who is his owne being, and giueth a reall being to all things else; He, who is abolute good, good of his owne essence, and good to all his creatures; He, in whom there is no staine of euill. This is He, the Agent. Now followeth his *Action*, which seemeth to be a *doing of euill*, and is my second circumstance. For my Text is,

Shall there be euill in a City, and the Lord hath not done it?

Mat. 7. 18.

It is an obseruation in Nature, that a good tree cannot bring forth euill fruit. And there is an axiome in Philosophy, *Omne agens agit sibi simile*. Every Agent produceth the like vnto it selfe. God, the Agent here, being abolute good; good in se, good extra se; good in himselfe, good to all his creatures, cannot but produce a like action, euen very good. How then is it, that here he is said to doe euill? For the vntying of this knot, I will produce a few distinctions; from them I will gather some conclusions; and the doubt will bee cleered.

My first distinction is; Things may bee termed euill two manner of waies: some are euill indeed, and of their owne nature: in this ranke we must place our sins: some are euill not indeed, and in their owne nature, but in regard of our sense, apprehension and estimation; and in this ranke we must place whatsoever affliction God layeth vpon vs in this life for our sinnes. This distinction is Saint Basils, in his Homily, wherein he proueth, that God is not the Author of euils.

The next distinction is out of Saint Augustine, chap. 26. against Adimantus the Manichee: There are two sortes of euils; there is *malum, quod facit homo*, and there is *malum, quod patitur*. There is an euill, which the wicked man doth; and there is an euill, which he suffereth. That is sinne; this, the punishment of sinne: In that, the wicked are Agents; in this, they are Patients: that, is done by them; this, is done upon them. They offend Gods Justice, and God in his Justice offendeth them.

This

This is otherwise deliuered by the same Father, *De fide ad Petrum, cap. 21.* *Geminum esse constat nature rationalis malum: unum, quo voluntarie ipsa deficit à summo Bono, creatoro suo: Alterum quo iuuit a paucetur ignis aeterni supplicio; illud passura iuste, quia hoc admisit iniuste.* It is, saith he, manifest, that there is a two-fold euill of the reasonable nature, that is, of man. One, whereby man voluntarily forsaketh the chiefeſt good, God, his Creator: the other, whereby he shall against his will be punished in the flames of euerlaſting fire. So shall he iustly ſuffer, that vniuſtly offended.

In his firſt Disputation againſt Fortunatus the Manichee, he ſpeaketh yet more plainly. Sith, ſaith he, there are two kinds of euill *Peccatum, & pena peccati;* Sinne, and the punishment of ſinne; the one, namely ſinne, pertaines not vnto God: the other, the punishment of ſinne belongs vnto him.

Tertullian lib. 2. contra Marcionem, cap. 14. more than a hundred yeeres before Saint Augustines time, deliuers this diſtinction with much perspicuity. There is *malum delicti*, and *malum supplicij*: or, there is *malum culpe* and *malum pene*. There is an euill of ſinne, and an euill of punishment: and of each part he nominateth the Author; *Malorum quidem peccati & culpa, Diabolum; malorum vero supplicij & pena Deum crearem*: Of the euills of ſinne or default the Deuill is the Author: but of the euills of paine and punishment, hee acknowledgeth the hand of God, the Creator.

This ſecond diſtinction of euills, *Rupertus* well exprefſeth in other termes: There is *malum, quod est iniquitas*, and there is *malum, quod est Afflictio propter iniquitatem*: There is an euill of *Iniquity*, and an euill of *Affliction*: So he agreeeth with the ancient Fathers.

My third diſtinction is of the euills of punishment. Of these there are two ſorts. Some are onely the punishments of ſinne, either eternall in Hell, or temporall in this world: and ſome are ſo the punishments of ſinne, that they are alſo ſinnes, and cauſes of ſinnes.

My fourth diſtinction is, *De malo culpe*: it concerneſ the euill of ſinne. The euill of ſinne may bee conſidered three manner:

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manner of waies. First, as it is a sinne repugnant to the Law of God; and so onely is it *malum culpa*, the euill of sinne. Secondly, as it is a punishment of some precedent sinne, for God vseth to punish sinne with sinne.

Rom. 1. 28.

So did he punish it in the Gentiles, when hee gaue them ouer to a reprobate minde, to uncleannessse, to the lusts of their owne hearts, to doe such things as were not conuenient, because when they knew God, they glorified him not as God, Rom. 1. 12. Thirdly, as it is a cause of some subsequent sinne: such as was *excœatio in Iudeis*, whereof we reade, *Esay 6. 10. Exœca cor populi tuus*, Make thou the heart of this people blind, or make it fat; make their eares heavy, and stout their eyes, lest they see with their eyes, and heare with their eares, and understand with their hearts, and connert, and be healed. This same excœcation or blindnessse in the Iewes, was the punishment of a precedent sinne, namely, of their infidelity towards Christ; and it was a sinne, because every ignorance of God is a sinne; and it was the cause of other sinnes: so Saint Augustine teacheth, lib. 5. cap. 3. contra Julianum. And this distinction is found in Saint Greg. Moral. lib. 25. cap. 9.

Ab. 17. 28.

Gen. 6. 5.

My fift distinction concerneth also the euill of sinne. In sinne there are two things to be obserued: there is *Ens*, and there is *Arovia*; there is *Actio*, and there is *Actionis malitia*: or, there is *Actio*, and there is *Actionis irrectitudine voluntatis Dei in lege renelata*. In every sinne there is an entitie, being, or action; and there is of that entitie, being, or action, a crookednesse, obliquity, or naughtinesse. Every entity, being, or action, as such is good from a good author, God Almighty, in whom we lie, moue, and have our being. But the Arovia, the crookednesse, obliquity, and naughtinesse of our Actions, the swaruing of them from the line of Gods revealed will, as such, is wicked, from a wicked Author, mans decayed nature: All the imaginations of the thoughts of mans heart, are onely euill continually.

Thus haue you my distinctions. I promised to draw from them some conclusions.

The first is: God is the Author of every euill of punishment.
Every

Every such euill God willetteth. The will of God is the primarie efficient cause thereof. It may thus be proued. Every good thing is of God. Now every euill of punishment, every punishment, is a good thing; for it is a worke of iustice, by which sinnes are punished, and so a iust worke; and therefore every punishment is of God, and God willerth it.

The second conclusion: *The euill of sinne, as it is a punishment of some former sinne, God willetteth and inflieteth.* This is that same receiuied and much vsed axiome in Diuinity; *God punisheth sinnes with sinnes.* In so doing hee doth no more, then what becommeth a iust Judge to doe. Hereof Saint *Augustine*, *Contra aduersariorum legis & Prophetarum lib. 1. cap. 24.* thus speaketh: It is a fearefull judgement, when God takes course, *Vt crimina criminibus vindicantur, & supplicia peccantium non sunt tormenta, sed incrementa vitiorum.* Fearefull is the judgement, when God taketh course, that sinnes be reuenged with sinnes, and the punishment of euill doers bee no torment to them, but additions to their euill doings. O, this is a fearefull judgement, which Saint *Gregory*, *Moral. lib. 25. cap. 9.* expresteth after this manner: *Hoc quippe agitur, ut culpa culpis feriantur, quatenus supplicia fiant peccantium ipsa incrementa vitiorum:* It is the most admirable judgement of God, and most dreadfull of all other, when he taketh course that sinne be stricken with sinne, so as that the increase of sinne is the punishment of the sinner: it being ordered by disposition above, but yet by reason of the confusion of iniquity beneath, both that the former sinne is the cause of the latter, and the latter is the punishment of the former. This of all the iudgements of God is the most admirable, the most dreadfull.

My third conclusion, *The euill of sinne as it is an Action God willetteth; he worketh it, he doth it.* For whatsoeuer God properly willetteth, the same he worketh, he doth it, either immediatly by himselfe; or *Sua virtute*, through his power, by others. Now if *Quacunque volunt, fecit*, as it is *Psal. 115. 3.* if God hath done whatsoeuer he hath willed, then surely, *Quacunque facit, vult*, whatsoeuer he doth, that hee willeth. And the truth is, not in Philosophy onely, also in the holy Scriptures,

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Scriptures, that God is the primary cause of all actions, whatsoeuer they are, as farre forth as they are actions. This is that which Saint Paul affirmeth, *1 Cor. 12. 6.* God worketh all in all. For though he speaketh concerning the gifts of the holy Ghost, yet is his proposition generall, *God worketh all in all:* like to that, *Rom. 11. 36.* God is he, of whom are all things, through whom are all things, and to whom are all things. All things? He meaneth not onely all substances, but also all the actions of all things. For as all actions are governed by him, and doe tend vnto him; so also are they all of him, as of the first mouer; according to that, *Act. 17. 28.* In him we live, and move, and haue our being.

The fourth Conclusion: *The euill of sinne, as it is sinne,* God properly willetteth not, neither indeed can he will it. For Sinne, as it is sinne, is that same *avera* whereof I spake in my fifth distinction: it is the crookednesse, the obliquity, the naughtiness of an action; it is the swerving of an action from the line of the will of God revealed in his holy Word: whereof to make God a doer, or author, is execrable and blasphemous impiety. *Non Deus volens iniquitatem tu es,* *Psal. 5. 4.* is a description of God according to his proper nature; God is not a God that willetteth iniquity. It is proper vnto him *Nolle iniquitatem,* Not to will iniquity. *Habbakkuk auoucheth it,* *Chap. 1. 13.* O Lord my God mine holy one, thou art of purer eyes than to behold euill, and canst not looke on iniquity; *Mundi sunt oculi tui,* thine eyes are pure, free from all spot and uncleannessse; that thou canst not behold euill, to approue it; nor canst looke on iniquity, to allow it. So true is my fourth Conclusion: *The euill of sinne, as it is sinne, God properly willetteth not, neither indeed can he will it.*

Now out of these conclusions, and the fore-alleged distinctions, I frame the resolution to the doubt propounded. The doubt was, *How is it that God absolutely good, good in Se, and good Extra se: good in himselfe, and good to all his creatures, is here in my Text said to doe euill?* The resolution is: The euill in my Text is not *malum culpe, delicti aut iniurias;* it is not the euill of default, the euill of sinne, or the euill

euill of iniquity : but it is *malum pœnae supplicij sine afflictionis*: It is the euill of paine, the euill of punishment, the euill of affliction. Not of that, but of this, is my Text to be vnderstood. *Shall there be euill in a City, and the Lord hath not done it?* No there shall be no euill in a City ; no euill of paine, punishment, or affliction, but the Lord hath done it.

And thus you are to vnderstand that *Esay 45. 7. I, the Lord, create euill.* And that, *Ierem. 18. 11. I, the Lord, frame euill against you.* I create euill ; I frame euill. By euill in both places, *Tertullian against Marcion, lib. 2. cap. 24.* vnderstandeth *mala non peccatoria, sed vltoria* ; he vnderstandeth, euill not of sinne, but of reuengement. So likewise are we to vnderstand by the name of euill in all those places of holy Scripture in which God either ^a bringeth, or ^b threat- 1 King. 9.9.
Judg. 9.56.

neth to bring euill upon any. By euill in all such places as here 1 Sam. 6.9.
Dan. 9.13.

in my Text, we are to vnderstand the euill of reuengement ; 1 King. 14.10.
2 King. 21.21.
2 King. 21.12.
2 King. 22.16.

the euill of paine, punishment, or affliction.

The euill of reuengement ! The euill of paine, punishment, or affliction ! But why euill ? Surely every reuenge-
ment, every paine, every punishment, every affliction that be-
falleth vs in this life, is good. It is *good*. First, because it is
laid upon vs by God, who is of himselfe, and absolutely good.
Secondly, because it is just, and whatsoever is just must needs
be good. Thirdly, because it hath a *good end* ; the glory of
God and the saluation of the elect. For these reasons it can-
not be denied, but that every reuengement, paine, punish-
ment, and affliction is good. Why then is it in my Text, and
elsewhere called euill ?

I answer according to my second distinction. Reuengements, paines, punishments, and afflictions are called *euills*, not because they are *euills indeed* and of their owne nature, but only in regard of our sense, estimation and apprehension. The very torments of Hell, eternall fire, and outer darknesse are not indeed and of their nature euill : *Mala sunt, his, qui incident in ea*, saith *Irenæus aduersus haereses, lib. 4. cap. 77.* they are *euill* to such as fall into them; but *Bona, ex justitia Dei*, good they are, as they are from Gods justice.

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What Irenaeus saith concerning Hell-torments, the same is true of the aduersities, the crosses, the scourges, the afflictions that befall men in this life. Euils they are called, and God is said to doe them. But how euils? Saint Hierome, lib. 4. Com. in Ierem. will tell vs how: they are called euills, non quod per se mala sint, nor because they are of themselves euill, sed quod per patientibus mala esse videantur, but because they seeme euill to vs who suffer them.

With these two, Irenaeus and Saint Hierome, doe agree Saint manutius Augustine, ^c Saint Ambrose, ^d Gregory the Great, ^e Eucherius nich. cap. 27. & Bishop of Lions, ^f Dionysius the Areopagite, ^g Clemens the Roman, ^h Justin Martyr, ⁱ Great Basil, and ^j Cyril of Alexandria, even all the ancient and Orthodoxall Fathers. All these with one consent doe teach, that the aduersities, the crosses, the scourges, the afflictions, which befall men in this life, though in the Scripture they are called *Mala*, Euils; yet indeed they are not *Mala*; they are not euills *sua natura*, simply & of their owne nature, but only are *mala nobis*, euill in respect ^k Lib. 3. Moral. cap. 7. & Lib. 1. in Gen. of vs, euill in regard of our sense, estimation, and apprehension. And such is the euill in my Text: improperly euill, but ^l Cap. 4. de Divisione nominibus. indeed good: good in its owne nature, but euill, only, as wee ^m Lib. 1. & 10. call euill, whatsoever liketh vs not, or is not for our ease. Recognit. I haue long stood vpon the second circumstance, the *Quid*, in Dialogo & the Action, which was a doing of euill. I must be the shorter lib. de Monachis. in the third, the *Vbi*, the place where this Action is performed. In my Text its called a *City*. Shall there be euill in a *City*? Deus non sit autor malorum. In a *Citie*! In ciuitatibus, in Cities; So Nicolaus de Lyra expoundeth it. In ciuitate aliquâ, in any City; So Mercerius. ⁿ Lib. 4. in Esaiam cap. 45. In habitatoribus ciuitatis; among the inhabitants of a City; So Petrus à Figueiro. In populi communitate, among the people of the world; So Albertus Magnus. I haue expouned it, ^o Augustin. tract. lib. 2. c. 43. ded it, In ciuitate huius mundi, in the City of this world. This vnuerse and admirable frame of nature, wherein lettrah, the Lord our God, the ^p King of Kings reigneth, ^q Idem de Temp. consisteth of two Cities, the one is ^r Ciuitas Dei, the City of God, the other is ^s Ciuitas hujus mundi, the City of this world.

world. The one is [¶] celestiall, the other is terrene. The one is [¶] Idem de ciuitate Dei, lib. 14. cap. 28.

of r Saints, the other is of the wicked. The one is [¶] Ierusalem, cap. 19.

the other is Babylon.

In the first, that most glorious City, the City of God, and his Saints, the celestiall Ierusalem, all teares are wiped away from the eyes of the inhabitants; there they neither weepe nor lament; there is neither death, nor sorrow, nor crying, nor paine; there is no euill there, no nor the euill of affliction: So saith the Spirit, Revel. 21. 4. And therefore that City, cannot be the City in my Text.

In the other City, the City of this world, the terrene City, the City of the wicked, Babylon, great Babylon, the City of confusion, there is no sure repose for the godly there. There may they become a reproach to their [¶] neigbours: there may [¶] Psal. 44.13. & they bee a scorne and derision to them that are round about [¶] Psal. 79. 4. them: They may bee a by-word [¶] among the Heathen, a [¶] Psal. 44. 14. shaking of the head among the people. There they may ^x be [¶] Hebr. 11. 37. tempted, they may bee stoned, they may bee slaine with the sword, they may bee sawne asunder: There may they daily mourne by reason of affliction: For euen the godly, who are ^z by grace ^y Cives sursum, Citizens aboue, Citizens of the supernall and celestiall City of God; they are also by grace peregrini deorsum, pilgrims or strangers here below in this terrene City, the City of this world. Here they must bee cur, hewne, and squared with sundry tribulations, sicknesses and diseases before they can be made fit, and as liuely stones for the Heauenly Ierusalem. And this is the City in my Text, my third circumstance, the Vbi, the circumstance of the place, where the Agent, Iehovah, performeth his Actiou, a doing of euill: Shall there be euill in a City, and the Lord hath not done it?

Thus is my Text for the vnderstanding thereof made easie; as thus: Shall there be euill] any euill of revengement, paine, punishment, or affliction, In a City] in the terrene City, in the City of this world; Shall there bee any such euill, any where, and the Lord hath not done it? or as the Marginall reading is, Shall not the Lord doe somewhat? The point of observation is:

The Eighth Lecture.

There is no affliction any where in the world, but its from the Lord, and either he doth it, or doth somewhat in it.

By affliction in this my Thelis, I understand the suffering of any thing, the sense or cogitation whereto our nature shunnethe. Whatsoeuer is any way grievous or offensive to our humane nature I call affliction. The temptations of the flesh, the world, and the Deuill; the diseases of the body; a froward husband or wife; rebellious children; vnthankfull friends; losse of goods; reproches, slanders, warre, pestilence, famine, imprisonment, death; euery croffe and passion, bodily and ghostly, proper to our selues, or pertaining to our kindred, priuate or publike, secret or manifest, either by our owne deserts gotten, or otherwise imposed vpon vs, I call afflictions. To be short, the miseries, the calamities, the vexations, the molestations of this life, from the least to the greatest, from the paine of the little finger to the very pangs of death, I call afflictions. Of every such affliction, whatsoeuer it betideth any one in this life, God is anoy w^te^r, hee is the primary efficient cause thereof, he doth it, or doth somewhat in it.

Vpon the prooef of this point I haue now no time to spend: nor needs it any prooef, it is so firmly grounded vpon my Text. Nor will I recount vnto you the many vses it affordereth. Let one suffice for the shutting vp of this exercise.

Is it true, Beloved. Is there no affliction that betideth any one any where in this world, but its from the Lord? Here then we haue wherewith to comfort our selues in the day of affliction. Whatsoeuer affliction shall befall vs, its from the Lord. The Lord whose name is Ichouab, who is himselfe and of none other, whose being is from all eternity, who only is omnipotent, who is good in himselfe, and good to all his creatures, he will not suffer vs to be tempted above our abilities, but will with the temptation also make away to escape that we may be able to beare it, Saint Paul is our warrant for it, 1 Cor. 10.13. And 2 Cor. 4.8. he sheweth it by his owne experience. We are troubled on euery side, yet are we distressed: We are perplexed, yet are we not in despaire: We are persecuted, yet are

we are not forsaken: we are cast downe, yet are we not destroyed.
 In such a case was Saint Paul. What if we be in the like? If we be troubled, perplexed, persecuted, and cast downe, what shall we doe? We will support our selues with the confidence of David, *Psal. 23. 4.* *Though we walke through the valley of the shadow of death, yet will we feare no evill; for thou, Lord, art with vs.* Thou Lord, art with vs! *Quis contranos?* Who shall be against vs? We will not feare, what man can doe vnto vs. I draw to a conclusion.

Sith there is no affliction, that betideth *any one anywhere* in this world, but its from the Lord; and as the Author to the Hebrewes speaketh, *chap. 12. 8.* He is a bastard and not a sonne, *that is not partaker of afflictions;* let vs, as Saint James aduileth, *chap. 1. 2.* account it exceeding joy, when wee are afflicted.

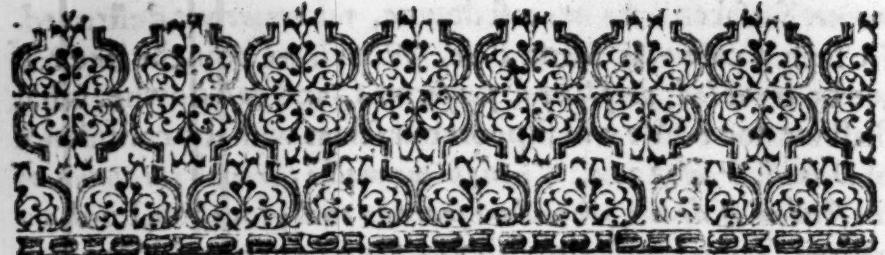
The Patriarches, the Prophets, the Euangelists, the Apostles, the holy Martyrs, haue found the way to Heaven, narrow, rugged, and bloudy, and shall we thinke that God will strew Carpets for our nice feet to walke thither?

He that is the doore and the way, our blessed Lord and Saviour Jesus Christ, hath by his owne example taught vs, that we must through many afflictions enter into the Kingdome of Heaven. There is but one passage thither, and it is a streight one. If with much pressure we can get thorow, and leaue but our superfluous ragges as borne from vs in the throng, it will be our happiness.

Wherefore whensoeuer any *adversity, croffe, calamity, misery, or affliction* shall befall vs, let vs with due regard to the hand of the Lord, that smiteth vs, receive it with *thankes,*

keepe it with patience, digest it in hope, apply it with wisdom, bury it in meditation, and the end thereof will be peace and glory: the peace of our consciences in this life, and eternall glory in the highest Heauens.

Wherof God make vs all
partakers.



THE Ninth Lecture.

AMOS 3. 7.

Surely the Lord God will doe nothing, but he revealeth his secret unto his servants, the Prophets.



Gods dealing with his owne people, the people of Israel, was not as it was with other Nations. Others he punished, and gaue them no fore-warning. The Idumaans, the Ammonites, the Egyptians, the rest of the Heathen, dranke deeply of the viols of his wrath, though thereof they received no admonition by any Prophet of his. It was otherwise with the Israelites. If the rod of affliction were to light heavie vpon them, they were euer foretold thereof. God euer preuented them with his Word. Hee sent vnto them his servants, the Prophets: he rose early and sent them, with the soonest, to let them vnderstand of the euills which hung ouer their heads, that returning every man from their euill wayes, and amending their doings, they might be received to grace and mercy. This difference betweene Gods care and prouidence, towards his owne people and other nations, is thus



thus expressed, *Psal. 147. 19, 20.* God ! He sheweth his word unto Jacob, his statutes and ordinances unto Israel ; He hath not dealt so with any Nation, neither have the Heathen knowledge of his Lawes. Yet was hee knowne to the Heathen. Hee was knowne to them partly by his workes, by his creatures, in which the power and Deity of God shined : and partly by the light of Nature, and power of vnderstanding which God hath giuen them. Both wayes their *Idolatry*, their *Atheisme*, their *disobedience* were made before God vnexcusable.

But to his owne people, *the people of Israel*, was he knowne after another manner. To them pertained the adoption, and the glory, and the covenants, and the giuing of the Law, and the ser- Rom. 9.4.
vice of God, and the promises. To them were committed the oracles of God. To them at sundry times, and in divers manners Rom. 3.2.
Hebr. 1.1. God spake by his Prophets. He gaue them time and space to repente them of their sinnes, and was ready to forgiue them, had they on their parts bin curable. Vncurable though they were, yet did God seldom or neuer, send among them any of his four sore iudgements, either the sword, or the famine, or the noysome Ezech. 14.21.
beast, or the pestilence, or any other, but he first made it knowne vnto his holy Prophets, and by them fore-warned the people. This our Prophet, Amos, here auoucheth.

Surely the Lord God will doe nothing, but bee reuealeth his secret vnto his servants, the Prophets.

The words according vnto some, are an *Exegesis*, and expo-
sition, or a declaration of what was said before. Before it was
said, *There shall be no euill in a citie, but the Lord doth it*; no
euill of paine, punishment or affliction, but the Lord doth it.
The Lord doth it, as well for that he sendeth just punishments
vpon men that are obstinate in their euill courses; as also for
that he reuealeth those euils to his Prophets, that by them they
may be published.

Or, the words are an *Aetiologia*, and doe conteine a reason
of what was said before. *Shall there be euill in a Citie, and the
Lord hath not done it ? Surely no ; there shall be none.* All
euill of punishment is of the Lord. Yet will not the Lord oppresse
his people vnawares; but long before with holy premonitions

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or he prouideth for them by his Prophets; and either by promises he keepeth them in good courses, or by threats he recalleth them from bad.

Be it ἔξηγησις or εἰπολογία, an exposition or a reason of what was said before, it is all one for the matter. But if we respect the forme of the sentence, as it standeth in our now-English translation: *Surely the Lord God will doe nothing, but he reuealeth his secret to his servants the Prophets,* it may be called *Besetwore, an Assertion.* For such it is: and is of a revelation: concerning which three things are to be obserued,

1. Who is the Revealer.
2. What is Revealed.
3. To whom.

The Revealer is the Lord God, His secret is the thing revealed. They to whom the revelation is made are his servants, the Prophets. Of those in their order.

The Revealer is first, and is here set forth by two names of his: *Adonai Ichonib*, Lord God. The first place of Scripture, wherein these two names are ioyned together, is Gen. 15. 2. in the complaint made by Abraham for want of an heire: *Lord God, what wilt thou give me, if I goe childleffe? Lord God.*

Math. 11. 25.

Lord in Hebrew is *Adonai*, which signifieth *My Lords*; or *my stayes, or pillars:* implying in it a mystery of the holy Trinity. It is one of the proper names of God, the *Lord of Heauen and earth*, who as a base sustaineth his faughtfull children in all their infirmities. It is written here with *kametz* or long *A* in the end, and so is proper to God, hauing the vowels of *Iehonab*: when it is written with *Patach* or short *A*, it is applied to creatures. In the forme singular *Adon*, *Lord* or *sustainer*, is also ascribed vnto God, the *Lord of all the earth*, Psal. 97. 5. *The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.* The *Lord of the whole earth*, he is *Adon*, *Adonim* in the forme plurall is likewise ascribed vnto God; *Malac. 1. 6. If I be Adonim, If I be a Lord where is my feare?*

The other name of God in this place is *Iehonib*. *Iehonib?* It is vsually so written when it is ioyned with *Adonai*: and it hath the

the consonant letters of *Iehouah*, and the vowels of *Elohim*. And where one Prophet writeth *Adonai Iehouih*, as in the prayer of *Danid*, set downe, 2 Sam. 7. 18. another writing of the same prayer, saith *Iehouah Elohim*, 1 Chron. 17. 16. Say *Iehouih*, or *Iehouah*, the signification is the same. But *Iehouih*, as *Tremelius* and *Iunius* haue noted vpon the 15th of *Genesis*, is the more pathetickall, the fitter to moue affection: and is therefore vsed in passionate speeches, and prayers that are very earnest, by ^a *Abraham*, by ^b *Moses*, by ^c *Ezechiel*, and others, as if they were sighing and sobbing. So writeth *Amandus Polanus* in his *Commentary vpon Ezechiel*, chap. 4. 14. But *Amandus* in his *Theologicall Lexicon* is of another minde: and thinks there is no more passion shewed in saying *Iehouih*, than in saying *Iehouah*. Yet may it be otherwise.

Adonai Iehouih, the *Lord God*. The first of these two names betokeneth his *Majestie*, his *sustentation* of all things, and his dominion ouer all: the second, his *Essence*, his existing or being.

The first, *Adonai*. Grammarians derive from *Eden*, which is as much as *Basis* or *Stylobates*, the base or foot-stoole of a pillar, the foundation thereof: giuing vs thereby to understand, that the *Lord our God* is the sustainer, the maintainer, the upholder of all things; that he is most properly, primarily, and of himselfe Lord; that he is the only true prime and supreme Lord of all things, yea, the *Lord of Lords*; that he alone hath absolute, full, free, and eternall right ouer all things that are contained within the circuit of Heauen and Earth.

The second, *Iehouih*, they derive, as they doe *Iehouah* from *Hauah*, which signifieth, *He was*. The force of this name is opened in the *Reuelation of Saint John*, chap. 1. 4. in that his salutation to the seven *Churches of Asia*: *Grace be unto you and peace from Him, which is, and which was, and which is to come*: that is, from God the Father, *Iehouah*; from him that is eternall, immortall, and vrchangeable; from him who hath his being of himselfe, and giueth being to all creatures.

In the same chap. vers. 8. *I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and*

^a Gen. 15. 2, 8.

^b Deut. 3. 24. 9.
26.

^c Cap. 4. 14. &c.

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which is to come, the Almighty. The words are the conclusion or shutting vp of the fore-mentioned salutation, and are a confirmation of that grace and peace that was to come vnto the seven Churches from Iehouah God alone: from him who is the first and the last, our Redeemer, the Lord of Hosts, besides whom there is no God. Who was; who was before all, and gaue to euery creature the being. Who is to come; who is to come, continueth for euer, and supporteth all: euen the Almighty, who exerciseth his power and prouidence ouer all. This same who is, who was, and who is to come, as before in the distinguishing of the Persons of the Trinitie it was vsed to expresse God the Father; so here it is vsed to declare the vnion of substance in the whole three Persons, Father, Sonne, and Holy Ghost.

It is likewise vsed, *Ren. 11.17.* where those foure and twentie Elders which sat before God on their seats, fell vpon their faces and worshipped God, saying, *Wee give thee thankes O Lord Almighty, which art, and which wast, and which art to come.*

So is it by the Angell of the waters, *Renel. 16.5.* where he saith, *Thou art righteous, O Lord, which art, and which wast, and which shalt be.*

Thus in the Holy Revelation of Saint John is the force of the name Iehouah, opened foure severall times, and implieth thus much: 1. That God hath his being or existence of himselfe before the world was. 2. That He giues being vnto all things. For as much as in him all things are and doe consist. 3. That Hee giueth being to his Word, effecting whatsoever Hee speaketh.

We met with this name of God, Iehouah, in the first Chapter of this Booke nine times, in the second seven times; and twice before in this: Now by the change of a vowel it is Iehouah. This change of a vowel changeth not the name: Iehouah, or Iehouah! the name is the same: the most proper name of God; of God, whose true Latitude is his Immensitie, whose true Longitude is his Eternitie; whose true Altitude is the Sublimitie of his Nature; whose true Profunditie being sine fundo,

Ezay 44.6.

A&T. 17.25.

Exod.6.3.

Ezay 45.2.

Ezech.5.17.

fundo, without bottome, is his incomprehensibility. Bernard in his fift booke *de Consideratione*, cap. 13. hath a discourse to this very purpose, but with some variety. The question there propounded is, *Quid est Deus?* What is God? The answer is, *Longitudo, Latitudo, Sublimitas, & Profundum: God, he is Length, Breadth, Height and Depth.* He is Length for his Eternity; Breadth for his Charity; Height for his Majestie, Depth for his Wisdome. Length He is for his Eternity. He is the *An.* Dan.7.9. *cient of dayes, and inhabiteth Eternitie.* Before the *Mountaines* *Esay* 57.15. were brought forth, or euer the earth and the world were *for-* *Psal.* 90.2. *med, euen from euerlasting to euerlasting.* He is God.

Breadth he is for his Charitie, for his Love. He loueth all *Wisd.* 11.24. the things that are, and abhorreth nothing which he hath made. Neither would he haue made any thing if he had hated it. He maketh his Sunne to rise on the evill and the good, and sen- *Matth.* 5.45. dethraine on the iust, and on the unsy. The Gulfe, or rather the Sea of this Love of God is exceeding broad.

Height He is for his Majestie. His Majestie! it is inestima- *Prou.* 35.28. ble. He that searcheth into it, shall surely be oppressed with the glory thereof. From the glory of this Majestie in the day of the Lord of Hosts, when he ariseth to shake terribly the earth, *Esay* 2.19, 20. will the proud man, the lottie man, every wicked man, seeke to hide himselfe in the clefts of the rockes, and in the caues of *Psal.* 72.19. the earth, but all in vaine: for all the earth shall be filled with his Majestie. In regard of this his Majestie, He is * often in holy *Gen.* 14.18. Scripture stiled *Altissimus*, the most high. So for his Majestie *Iob* 31.28. he is Height. *Psal.* 7.18. & 9. *2. Ec.* *Psal.* 147.5.

Depth he is for his wisdome. His wisdome! it is infinite; there is no end thereof; It is invariable, incomprehensible, ineffable. Finding no fit words, to expresse it with, I betake my selfe to the Apostles exclamation, *Rom.* 11.33. וְכָدֹעַ, O the depth of the riches both of the wisdome and knowledge of God! How unsearchable are his iudgements, and his wayes past finding out.

Thus farre of my first generall the Revealer אֱלֹהֵינוּ רֹאֶה Adonai Iebousih, the Lord God. The Lord God will doe nothing, but he reuealeth his secret to his servants the Prophets.

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He will doe nothing] The originall is, **לֹא יַעֲשֶׂה רְכָר** Lo jahaseh dabar, he will not doe a word.

A word in the Hebrew tongue signifieth sometimes anything or matter, that is either said or done.

In the 18. of *Exodus*, vers. 16. Moses in his reply to Iethro his Father in law, saith, when they haue **רְכָר** Dabar, a word, they come vnto me, and I iudge betweene them. **רְכָר** Dabar a word, with the *Greekes* it is *Ἄνταξις*, a controuerzie; with the old *Latine* Interpreter it is *Disceptatio*, a contention; with *Tremelius* it is *Negotium*, a businesse; with our late *English* Translators, it is a matter. So Moses saith in effect thus much: If there happen any businesse or matter of controuerzie or contention betweene a man and his neighbour, they come vnto me, and I iudge betweene them.

In the 24. of *Exodus*, vers. 14. Moses with his Minister *Josuah* going vp to the Mount of God, saith vnto the Elders, *Tary yee here for vs, vntill we come againe vnto you:* and behold *Aaron and Hur are with you* **מִי בְּפָלָךְ רְכָרִים** mi babal debarim, who so is a master of words, let him come vnto them. And here words with the *Greekes* are *Kēios*, a iudgement, or controuerzie; with the old interpreter, *questio*, a question; in our now *English*, they are *matters*; if any man haue any *matters* to doe: The meaning is, who so hath any question or controuerzie, let him come vnto *Aaron and Hur* for a resolution.

In the 39. of *Esay*, vers. 2. it is recorded of *Hezechiah King of Iudah*, that when *Merodach Baladan*, the son of *Baladan King of Babylon*, had sent messengers to visit him and to congratulate his recovery; Hee was glad of them, and shewed them the house of his precious things, the siluer, and the gold, and the spices, and the precious oyniment, and all the house of his armour, and all that was found in his treasures. It is added in the end of the verse, *Lo hajah dabar*, there was not a word in his house, nor in all his dominions, that *Hezechiah* shewed them not. Not a word! A word for a thing according to the custome of the *Hebrew*. It is *Saint Hieroms* note vpon the place. It is well rendred in our new Bibles; There was nothing

thing in his house, nor in all his dominions, that *Hezechiah* shewed them not.

This Hebrew custome of putting *verbum pro re*, a word for a thing, frequent in the old, hath place likewise in the New Testament.

In the first of *Luke*, vers. 37. The Angell *Gabriel* tells the Virgin *Mary* that with God no word shall be impossible, *καὶ μηδέποτε μῆνα τὰ πάντα ταῦτα*, no word. His meaning is, with God no thing shall be impossible.

In the same Chapter vers. 65. The *Euan gelist* having set downe what had passed concerning *Elizabeth* and her husband *Zacharias*, saith, *διαδήρετο μήτη τὰ πάντα ταῦτα*, all these words were noised abroad throughout all the hill country of *Iudas*, *μήτη τὰ πάντα ταῦτα*, all these words, that is, all these things were divulged and made knowne.

In the second of *Luke* vers. 15. When the Angels who related to the shepherds Christ's Nativitie, were gone away from them into Heauen, the shepherds said one to another, Let vs now goe even vnto *Bethlehem* and see *τὸ πῖστα τὸν*, this word, that is, come to passe, which the Lord hath made knowne vnto vs. This word? that is, this thing, this whole busynesse, whereof wee haue heard by the Angels. It is the *Hebraisme* which I haue hitherto obserued; whereby, that I may speake as *Logicians* doe, the *Abstract* is put for the *Concret*, taken either actiuely or passiuely: as *Verbum pro re dictum*, a word for a thing that is spoken of. Or to speake as a *Rhetorician* would, it is *Metonymia adiuncti*; the *Adiunct* is put for the *Subiect*. Still it is *Verbum pro re*, a word for the thing or matter, whereof the speech is.

So it is in this text of mine; Surely the Lord God, non faciet verbum, he will not doe a word; that is, he will doe no thing, no such thing as the verse before speaketh of; no euill of paine, punishment, or affliction, He will doe no such thing, but hec reuealeth his secret to his seruants the Prophets.

He reuealeth his secret. I am come to my second generall, concerning the thing reuealed: it is the secret of the Lord.

סְרוּבָה. *Sadbo*, his secret, Παυσίαν αὐτός, say the Septuagint.

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translated *Eruditionem suam*, his instruction or chaffisement. Saint Hierome expounds it *Correptionem suam*: the *Interlinearie Glosse*, *Correctionem suam*, his reproofe or correction. Theodorio no ill Interpreter of old turned it, *Thr βλήτη αὐτού*, his counsell: and Drusius seeth no cause, why it may not well be so turned; for as much as the Hebrew word סוד Sodh signifieth as well *confilium* as *secretum*, as well counsell, as secret. But the current of Translators is for his secret.

His secret] By this secret of his, *Albertus Magnus* understandeth *praordinationis divine absconditam voluntatem*, the hidden will of Gods preordination. *Arias Montanus* expounds it to be, *futurarum rerū cognitionem*, the knowledge of things to come; so doth *Mathurinus Quadratus*. Such a knowledge they meane, whereof no Mathematician, no Astrologer, no Magician, no Chaldean, no Wizard is made partaker. Only the boly Prophets, the servants of our Lord God, haue the privilege and prerogatiue thereof.

Zetrem. 25. 9.

We may not deny that Gods counsels and decrees, things hid from the vnderstanding of all men, and knowne only vnto God, are the *secrets of God*. But this secret of his whereof my text speaketh, is the decree and purpose of God to bring euill vpon a Land and the inhabitants thereof: to take from them the voice of mirth, and the voice of gladnesse, the voice of the Bridegrome, and the voice of the Bride, the sound of the milstones, and the light of the candle; to make them an astonishment, and a hissing, and perpetuall desolations. The decree and purpose of God to punish a people for sinne is his secret; and this he euermore revealeth. Yet not this alone. For of the secrets which God revealeth there are three kinds.

One is of things *supernaturall*, such as are the *mysteries of Religion*, the *incarnation of the Sonne of God*, the *resurrection of the dead*, and the *life to come*. These are *secrets*, to the knowledge of which a man cannot attaine, vntesse it be revealed vnto him from God.

The second is of those things, which are called *arcana cordium*, the *secrets of the heart*, such as are the proper actions of the *will and vnderstanding*: *Secrets* they are; and saue to the

spirit

spirit of man, which is in man, are knowne to none, but God, *1 Cor. 2.11.*
who is, κριτην ανθρωπων, and knoweth euery corner and creuse of *Act. 1.24.*
the heart.

The third is of those things, which the Schooles doe call *factura contingentia*, such things as are not, nor euer haue beeene, but may hereafter be. And these are *secrets, secrets indeed, only manifest vnto him*, by whom all things, past, present, and to come, are acted and gouerned.

Of these three kindes of *secrets*, the last is that whereof my text speaketh, the *secret of things to come*.

Surely the Lord God will doe nothing, but he reuealeth his secret to his servants the Prophets. Hee reuealeth his secret] hee openeth it, he telleth it before hand, he makes it knowne before it come to passe. The lesson to be taken from hence is,

God is the only reuealer of secrets.

He only reuealeth things to come. This truth is auouched by the Prophet Daniel, in his second Chapter the 22. verse : his assertion is: *God is He, that reuealeth the deepe and secret things.* At the 28. verse he telleth King Nebuchadnezzar; Though the wise-men, the Astrologians, the Magicians, the Sooth-sayers, cannot shew vnto the King the secret which he demandeth, yet there is a God in Heaven that reuealeth secrets, and maketh knowne to the King what shall be in the latter dayes. He saith it againe, vers. 29. *He that reuealeth secrets maketh knowne unto thee, O King, what shall come to passe.* Once more, vers. 45. *The great God hath make knowne to the King, what shall come to passe hereafter.* The King acknowledgeth as much; and thereupon saith, vers. 47. *Of a truth, Daniel, your God is a God of gods, and a Lord of Kings, and a reuealer of secrets.* It is true: *God is the only reuealer of secrets.*

Is it true? What shall we then say to sundry predictions in *Gentilisme?* What to those *dreames* which the Heathen often had? What to their *Oracles?* What to *Apollo Delphiens* and *Loxias*, and *Delius*, and *Clarius?* What to other their *Idols*, which made faire shew, as if they had the knowledge of things to come, and could reueale secrets?

Our answer is; they were meere shewes; no substance of truth

Hier. Comment.
in Esai. 41.

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truth was in them. Saint Hierome in his twelfth booke of his *Comments upon Esay at the 41. Chapter* thus reasoneth against them: If they could fore-tell things to come, why foretold they nothing of Christ? Why nothing of the twelue Apostles? Why nothing of the ruine, and abolition of their owne Temples? If they could not foretell their owne destruction, how could they fore-tell either good or euill, that should betide others?

But you will say; many things were fore-told by the oracles of old. Know then, that from those oracles the Devil, the Father of lies, that he might not be reproved of falsehood, did euermore giue his answers doubtfully, that you might expound them both wayes, either for good or euill. Such was his answer giuen to Pyrrhus King of the Epiroter, when hee tooke part with the Tarentines against the Romans.

Cic. 2. de Divin.
ex Ennio.

Aio te, Æacida, Romanos vincere posse: I tell thee Pyrrhus, thou that art of the lineage of Æacus, I tell thee, te Romanos vincere posse: the words are ambiguous, and may be rendred, either for Pyrrhus; thou shalt ouercome the Romans: or against him, the Romans shall ouercome thee. The like answer was giuen vnto Cræsus, when he consulted the Oracle at D. Iphes, about his expedition into Persia,

Herodotus.

Cræsus perdet, Halim transgressus, maxima regna.

Cræsus, when hee is past the riuer Halis, perdet maxima regna; the words are ambiguous, and may be rendred, either for *Cræsus*, Hee shall destroy great kingdomes of his enemies; or against him, He shall lose great kingdomes of his owne. With such ambiguities the Devil in those oracles of old, euermore deluded such as sought vnto him.

But you will say, those Oracles did sometimes take place; and as they fore-told, so things came to passe.

Be it so. Yet very few of them did hit; which might be by chance, and hap-hazard, as we say, a few only of a great number falling out: or the Devil by the subtilitie of his nature, and quicknesse of his understanding, might by some arrecedent signes fore-see the effects and events which should follow: or he might fore-tell such things, as by Gods permission, hee should effect himselfe.

Now

Now to the *dreames*, which it is said the *Heathen* often had, whereby they knew things to come, wee say; many of them were devised either by *them*, who affirmed they had such *dreames*; or by the writers to win the more credit thereby. Yet deny we not, but they had *their dreames*. Their *dreames*! Of what sort? There are three sorts of *dreames*. Some are *debmunda* or *deia*, diuine *dreames*; some are *quona* or naturall; some are *superioris* or *Diabolicall*.

The *Heathen* were not much troubled with the first sort, with *divine dreames*: yet we reade that *Pharaoh* and *Nabuchodonosor* had such. *Et Pharaoh & Nabuchodonosor in indicium* Gen. 41. *sui somnijs futura cognoscunt, & tamen Deum non intelligunt revelantem*, saith *S. Hierome* upon the first of *Ionas*: Both *Pharaoh* and *Nabuchodonosor* to their owne condemnation doe by their *dreames* know things to come, and yet they vnderstand not God the revealer.

Dreames of the second sort are *Naturall*; and such, no doubt, the *Heathen* in their sleepe had, as wee in ours haue. But in these there is no *divination*; no fore-knowing of things to come.

The third sort is of *dreames diabolicall*, such as the *Gentiles* Hieron. comment. sought for in the Temple of *Aesculapius*. Bonaventure calls *in Esai* them, *Somnia que sunt ex illusione Diabolica*; *Dreames* which happen to men in time of sleepe by the illusion of the Devil. *Distinct. 7 part. 2 art. 1. q. 3. lib. 2.* *Dreames* of this sort, as they were euer vncertaine, so were they as vncertainly interpreted. Such was the *Dreame* that *Darius* had before he encountered with *Alexander*: some ex- *Curtius lib. 3.* pounded it to signifie the victory that he should haue against him: some gaue a contrary sense, *Curtius lib. 3.* Tully giveth another instance. One going to the *Olympicke* games had a *dreame*, that he was turned into an *Eagle*. One *Wizard* interpreted it, that he should overcome, because the *Eagle* is supreme to all other fowles: another turned it the contrary way, that hee should haue the worse, because the *Eagle* driving other birds before her, commeth last of all.

Such *dreames*, as these, are well censured by *Siracides* in the 34. of his *Ecclesiasticus*, vers. 5. *Divinations, and sooth-sayings,*

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and dreames are vaine. Dreames are vaine. If they be not sent from the most High in thy visitation, set not thy heart upon them. For dreames haue deceived many: and they haue failed, that put their trust in them. For who so regardeth dreames, is like him that catcheth at a shadow, and followeth after the wind.

Thus finding no soundability either in the dreames of the Heathen, or in their *Oracles*, to reueale secrets, or foretell things to come: we must euer acknowledge it for a truth irrefragable, and not to be gainsaid, that God is the only reuealer of secrets: that he only foretelleth things to come.

And let this suffice to haue beeene spoken of my second generall, the thing reuealed, the secret of God. The third followeth, and is of them, to whom the Reuelation is made: they are his seruants the Prophets. Surely the Lord God will do nothing, but he reuealeth his secret to his seruants the Prophets.

The Prophets, that were the seruants of the Lord God, were of three sorts: Some were extraordinarily raised up by God, for the gouernment of the Church in the infancie thereof. Their office was in the common necessities of the Church to consult God, as occasion should be giuen; and to giue answers concerning things to come. These from the inward counsell of God uttering oracles, were wont to be called ^a Seers.

Others extraordinarily also raised up by God, were ordained for the instruction of the Church. Their office was to interpret and apply the Law, and to foreshew the sufferings and glory of Christ. These continued from ^b Samuel unto Malachie. Malachie was the last of them.

The third sort is of the ^c Prophets of the New Testament; such as were endued with a singular dexterity and readinesse, and wisdome to interpret the Scriptures of the Prophets, and to apply them. In this third ranke euery ^d true Minister of the Gospell hath a place.

Of all these Prophets Christ is the head, he is the chiefe of all. To him ^e Moses, yea and all the Prophets; all the ^f Prophets from Samuel, and all those that follow after, as many as haue spoken, give witnesse.

But the Prophets of which my text speaketh are of the two first

^a 1 Sam. 9. 9.
Amos 7. 12.

^b Act. 3. 24.
Ch. 10. 43.
1 Pet. 1. 10. 11.

^c Ephes. 4. 11.
1 Cor. 12. 28.

^d Luke 4. 24.
1 Cor. 14. 32.

^e Deut. 18. 15.
Act. 3. 22. Ch.
7. 37.

^f Act. 3. 24.

first sorts of Prophets, those whom God extraordinarily raised vp, as well for the governing, as for the instruction of the Church. Both are here stiled the servants of the Lord God.

His servants] Not only because they served God in the common profession of godlinesse, but also because they served him in their particular functions and callings. To be the servants of the Lord God, it is certainly a notable dignity and prerogatiue. How doe men delight to shroud themselves vnder the liueries of great men? and how much doe they take themselves to be honoured thereby? How much more ought we to labour to approue ourselves in the presence of the Lord our God, and to shew our selues every man in his severall vocation and course of life to be his faithfull servants.

And thus haue you the particular exposition of this my text; *Surely the Lord God will doe nothing, but he revealeth his secret to his servants the Prophets.*

I may not leave vtouched the maine obscuruation which this text affordeth. It is this.

God never bringeth any grievous judgement vpon any people or nation, nor vpon any private person, but he doth alwayes first fore-warne the same and foretelleteth it.

God alwayes teacheth before hee punishment: hee warneth before hee striketh. When hee was resolued to wash the World with a Deluge of waters for the sinne thereof, hee fore-told it vnto Noah, Gen. 6. 13. Though the crie of Sodome and Gomorrah were great, and their sinne very grievous, yet would not God destroy them, till he had made knowne his purpose vnto Abraham, Gen. 18. 17. and to Lot, Gen. 19. 13. The seuen yeares of famine, that should consume the Land of Egypt, seuen yeares before hee fore-told to Joseph, Gen. 41. 25. So hee reuealed the intended subuersion of Ninueh to Ionah; the famine that should be in *Ionab 3.1.* the dayes of *Claudius Cesar* vnto Agabus: the captivitie of the ten Tribes to this our Prophet Amos. Amos in the full assurance of this truth, saith with boldnesse: *Surely the Lord God will doe nothing, but he revealeth his secret to his servants the Prophets.*

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Will hee doe nothing, but hee reuealeth it? Wee may not so take it, that God reuealeth to his Prophets, all things which he hath a purpose to doe, *all things simply*, all his secrets: But with a certaine limitation, that hee reuealeth *omnia utilia nobis*, as *Hugo de S. Charo* out of the *Glosse* hath obserued; that hee reuealeth all things profitable for vs: or, that hee reuealeth, *Omnia, que bonum communitatis concernunt*, as *Carthusian* speaketh, that hee reuealeth all things, which concerne the common good. *All things* which either concerne the common good, or are profitable vnto vs, such as are the *judgements of God* to be laid vpon a multitude or a priuate person, God reuealeth. This is the substance of the doctrine euē now deliuered.

God neuer bringeth any grievous judgement upon any people or Nation, or vpon any priuate person, but he doth alwaies first fore-warne the same, and foretelleteth it.

The reasons hereof are two. One is in regard of the godly: the other in regard of the wicked.

The first is in regard of the godly. God is vnwilling at any time to take them at vnawares. He loueth them, and would not haue any of them to perish, but would haue them all come to repentance, as Saint Peter witnesseth, 2 Epift. 3.9. God would haue them all come to repentance, that so they might prevent his judgements. And therefore he neuer striketh, but first he warneth.

The other reason is in regard of the wicked: namely that the wicked might be without excuse, their mouthes might be stopped, and the iustice of God cleared, they hauing nothing to answer for themselues, or to accuse God of any vniust dealing. *If I had not come*, saith our Sauiour Christ Iesus, Job. 15.22. *If I had not come, and spoken to them*, they had not had sinne; but now they haue no cloake, nor excuse, for their sinne. Wherefore let these men, wicked men, learne, as oft as the rod of God lieth heauie vpon them, to accuse themselves; because when God gaue them warning, they would not be warned: when God would haue healed them, they would not be healed.

You

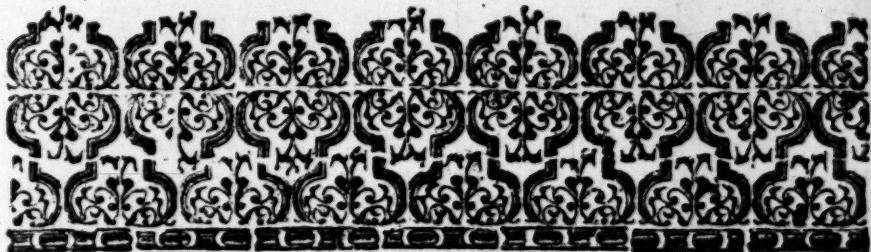
You haue the reasons; The vses follow. I can but point at them: the time will not suffer any enlargement. Is it so, beloved? Doth God never bring any grieuous iudgement vpon any people or Nation, or any priuate person, but he alwayes first fore-warneth the same and fore-telleth it? Here then acknowledge we Gods great mercie, and his wonderfull patience. Thus God needeth not to deale with vs. For vpon our owne perill we are bound to take heed of his iudgements before they come. Yet so good is our God, so louing, so mercifull, so patient, that he is desirous wee should prevent his iudgements before they fall, by sending our prayers vnto him as Embassidours, to treat of conditions of Peace with him. A subtille enemie would steale vpon vs at vnawares, and take vs at the aduantage: but God, our good God euer fore-warneith before hee striketh. Hee doth so, saith Cartbusian, *Vt emendemur & ab imminentibus eripiamus tormentis*: hee euer fore-warneith vs, that our liues may bee amended, and wee deliuered from the tormentes that hang ouer vs ready to fall vpon vs.

Againe, doth God never bring any grieuous iudgement vpon any people or Nation, or any priuate person, but he alwayes first fore-warneth the same, and foretelletb it? Let vs then, whensoeuer wee see any overtaken with any grieuous judgement, confesse with Saint Augustine *de verâ & falsâ pænitentiâ, cap. 7.* *Qui verus est in promittendo, verus etiam est in minando:* that God is true, as in his promises, so also in his threatening. If his desire were not, that wee should prevent his iudgements, doubtlesse he would never giue vs warning of them. If hee had a will and purpose to destroy vs, he would never tell before-hand, how wee should auoid his iudgements. Let no man say, that the silence of God, and the holding of his peace, is a cause of his securitie. No, it cannot be so. God never commeth with any judgement, but he alwayes sendeth a warning peece before. He tendeth vnto vs his seruants the Prophets. Prophets we haue among vs; and Apostles we haue among vs: and God giueth vs his Ministers, Pastors, and Preachers, as it wereto put life againe into the

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dead Prophets and Apostles, euен to open and declare vnto vs those things which they deliuered. Wherfore, when we shall be admonished by his Ministers, that such and such *iudgements shall come*; when they shall threaten plagues according to the generall directions, which they haue in the word of God, let vs not withstand the Spirit speaking in them. It is the wonderfull goodnesse of God, that hee vouchsafeth to send them vnto vs, and to tell vs before of his iudgements.

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Amos 3. 8.

The Lion hath roared, who will not feare? the Lord God hath spoken, who can but prophesie?



T was a thing too common with the *Israelites*, if their *Prophets* or *Preachers* did at any time speake sharply against their euill courses, euermore to finde fault and quarrell them. What meane these men? Why doe they so farre urge vs? Why doe they not suffer vs to be quiet? Will they euer prouoke the wrath of God against vs? *Sic enim solent homines:* surely so worldlings vs to doe. If *Prophets*, if *Preachers* be austere in their reprehensions, they will command them to hold their peace, as you haue heard by occasion of the twelfth verse of the precedent Chapter. If *Amos* foretell *Ieroboam*, King of *Israel*, that the high places of *Isaack* shall be desolate, that the *Sanctuaries* of *Israel* shall be laid waste; that *Ieroboams* house shall perish with the sword; there will be an *Amaziah* to forbid him to prophesie any more in *Bethel*, *Amos 7. 12.*

Amos 7. 9.

If

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If Hanani, the Seer, reproue King *Aса* for not relying on the Lord his God, *Aса* will be in a rage with him, and will put him in a prison house, 2 Chron. 16. 10.

If Micaiah foreshew vnto King *Abah* the euill that shall befall him, the King will hate him for it, 1 King. 22. 8. Zedechiah will smite him on the cheeke, vers. 24. Amon the Gouvernor will put him in prison, and will feede him with bread of affliction and with water of affliction, vrs. 27. If Ieremiah foreshew vnto the Iewes their desolation for their sinnes, some will devise deuices against him, and will smite him with the tongue, Ieremy 18. 18. Some will smite him with the fist, and put him in the stocks, chap. 20. 2. Some will apprehend him, threaten him with death, and arraigne him, chap. 26. 8. Some will shut him up in prison, chap. 32. 2. Some will let him downe with cordes into a miry and dirty dungeon, chap. 38. 6.

Esay 30. 10.
Lament. 19. 17.

It is the lot of the Prophets of the Lord, the portion of his Preachers, if they speake not placentia, pleasing and smooth words vnto the people, but doe rebuke them and not suffer them to sinne, it is their lot and portion never to haue want of enemies that shall make warre against them. This ill custome in the people, Amos here finds fault with, and condemneth for vnjust, saying, *The Lion bath roared, &c.* as if he had said, You take me for your enemy, because I foreshew vnto you the iudgements of God which shall light vpon you, and therefore you contend, you chide, you quarrell with mee: but all in vaine; for I may not hold my peace. If I should, the voice of God will of it selfe be terrible enough vnto you. The euill whereof I tell you, proceedeth not so much from my mouth, as from the Mandate of God. Will I, nill I, I am constrained to obey my God. God he hath chosen me to be his Prophet, and hath put into my mouth what I speake vnto you. *The Lion bath roared,* and I cannot but feare: *The Lord God hath spoken,* and I must prophesie.

Thus haue you the scope and drift of our Prophet in the words I haue now read vnto you. Wherein for my easier proceeding, may it please you to obserue with me first a Similitude; secondly, the application thereof. The Similitude is from

from a Lion, the Application is to God. The Similitude in these words, *The Lion hath roared, who will not feare?* The Application in these, *The Lord God hath spoken, who can but prophesie?* First, of the Similitude.

The Lion hath roared, who will not feare? Of all fourre footed beasts the Lion doth bear away the chiefe price. Hce is, saith Cyril, τὸ ταῦλον τοῦ θηρίου, the strongest of wild beasts. This wild beast, the Lion, the King of beasts, excelling all others in courage and strength, full of fiercenesse and violence, giuen to destroy and devoure, is in holy Writ called by sundry names according to his effects and properties. Sometime he is called לְבִיא Labi, that is, hearty or couragious, Joel 1. 6. Sometime בֶּפַר Kephir, that is, lurking or couchant, abiding in couert places, Exod. 19. 3. Sometime לְחַש Schachal, that is, ramping and fierce of nature, Job 10. 16. Sometime לְרִיש Lajisch, that is, subduing his prey, Esay 30. 6. Here he is called אֲרִיך Arich, that is, a plucker, a renter, a tearer: and so was he called in the fourth verse of this Chapter. So many names haue the Hebrewes to call the Lion by, according to his severall properties.

The Lions voice is his roaring. The Lion ἀντί Schagg, hath roared. The word, as Dones sonne of Labratius hath noted, is proper to the Lion, whose roaring is very shrill, dreadfull, and full of ire. No maruell then is it, if at his roaring all the beasts of the forest doe tremble. That they doe so its acknowledged by Saint Basil, in his ninth Homily vpon the Hexameron, where he saith, that Nature hath bestowed vpon the Lion such organs or instruments for his voice, that oftentimes beasts farre swifter than the Lion, are taken, ὡς τὸ βεργάμιον, onely by the roaring of the Lion. The like hath Saint Ambrose in his Hexaëmeron, lib. 6. cap. 3. Naturally there is in the Lions voice such a terrorre, that many beasts which might by their swiftnesse escape the Lions assault, doe faint and fall downe before the Lion, astonied and stricken as it were with the hideousnesse of his roaring. The like hath Saint Cyril; the like R. David; Lyra, and Cartbusian the like; as I shewed in my fourth Lecture vpon this Chapter.

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The Lion hath roared.] He roareth before he hath his prey, when he hath it in pursuit, and after he hath gotten it.

Before he hath his prey he roareth. *Psal. 104. 21. The Lions, the young and lusty Lions, roare after their prey, and seeke their meat from God. 1 Pet. 5. 8. there is a Lion that roareth, seeking whom he may deuoure.*

When he hath his prey in pursuit, he roareth. So roareth the rauening Lion, *Psal. 22. 14. and so roare those Lions ready to deuoure, Eccl. 51. 4.*

After he hath gotten his prey he roareth. *Esay 31. 4. The young Lion roareth on his prey. And aboue in this Chapter, verl. 4. Will a Lion roare in the forest when he bath no prey?*

So, the Lion roareth before he hath his prey, when he hath it in pursuit, and after he hath gotten it. But of all, his roaring is most terrible, when he is hungry and in the pursuit of his prey : albeit when he is deuouring his prey he roareth very terribly, as *Bolducus* in his *Comment upon Job*, cap. 4. hath out of *Aristotle, Plinie, and Aelian obserued*; making the Lion so roaring to be the expresse image of rauenous rich men and mighty oppreßors.

Pierius Hieroglyph. lib. I.

From this fearefull roaring of the Lion, one of the four Euangelists, Saint Marke is hieroglyphically figured by the image of a Lion, because as a Lion in the wildernesse sends forth a terrible voice, so sent Marke in the beginning of his Gospell, mightily thundereth out *vocem clamantis in deserto*, the voice of one crying in the wildernesse. It is the obseruation of Saint Ambrose vpon Luke, of Remigius vpon Marke, and of Eucherius.

The Lion hath roared, who will not feare?] Frequent and familiar are the comparisons drawne from the Lion in holy Scripture. The Lion for his good properties is a symbole of good men, yea of Christ himselfe ; but for his bad, of bad men, yea of the Devil. Habet Leo virtutem, habet & scutum, saith Gregory, Moral. 5. cap. 17. The Lion hath courage, and he hath cruelty. For his courage he betokeneth Christ ; for his cruelty the Devil. So Augustine Serm. 46. de diversis: Christus Leo propter feritatem, Diabolus propter feritatem: Christ

Christ and the Devil may both be called Lions, Christ for his fortitude, the Devil for his fierceness.

Christ may be called a Lion, not onely for his invincible courage and fortitude, but also for his great might and power in defending his flocke from bodily and spirituall enemies: so is he the Lion of the Tribe of Juda, Revel. 5. 5. that same victorious Lion, our true Shilo and Messias, who is Non minus belluo animarum ad illas salvandas, quam Diabolus ad perendas, as Salmeron speaketh in his eighth Disput. upon the first Epistle of Peter: Christ the Lion of the Tribe of Juda, doth no lesse greedily hunt after soules to save them, than the Devil doth to destroy them. Christ's a Lion.

So are Kings and mighty Princes that rule ouer others called Lions. Iudah is a Lions whelpe, — He stooped downe, he couched as a Lion, and as an old Lion; who shall rouse him up? Gen. 49. 9. where David, Salomon, and other Kings, that were lineally descended from the Tribe of Iudah, are compared to the roaring Lion, because through the fame of their Empire, they were a terror to many of their neighbour Nations. Kings and Princes are Lions.

Euery godly person is a Lion. So saith the Holy Ghost, Prov. 28. 1. The righteous are bold as a Lion. They are bold in all their afflictions, how great soever they be, and their boldnesse is, not from any trust in themselves, but by the faith they haue in God: and they are bold as a Lion, fearing nothing. For as a Lion feareth no other beasts, so the righteous feare not whatsoever crosses may befall them. They know that all things worke together for good to them that loue God: they know that without the will of God, no ill can betide them: they know if they lose this life, they shall finde a better: and for this cause in their greatest extremities are they quiet in minde, euer giuing a fay to the will of God; Gods will be done. The righteous man for his boldnesse is a Lion. Rom. 8. 28.

The wicked man, euery tyrant and violent oppressor is a Lion. A Lion for cruelty. David auoucheth it, Psal. 10. 9, 10. Helyeth in wait secretly as a Lion in his denne, he lyeth in wait to catch the poore, he doth catch the poore when he draweth him

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into his net. Hee coucheth and humbleth himselfe that the poore may fall by his authority. So the wicked man for his cruelty is a Lion.

So Nero, tyrannizing and oppressing Nero; Nero, that was the bloody persecutor of the Christians in the infancy of the Church, is called a Lion, 1 Tim. 4. 17. *I was delinered, saith Paul, from the mouth of the Lion.* Its no doubt, saith Justinian, but that Paul pointeth at the cruelty and immanity of Nero. The like Metabore I meet with, Prou. 28. 15. *As a roaring Lion, so is a wicked ruler ouer the poore people. Its plaine, Euery tyrant and violent oppressor is a Lion.*

And the Devil himselfe is a Lion. You know Saint Peter stiles him so, 1 Epist. chap. 5. 8. *Your aduersary the Devil as a roaring Lion, walketh about seeking whom bee may denoure.* For as the Lion delighteth in bloud, gapeth ouer his prey, and roareth hideously: so doth the Devil; than whom, saith Fen-ardentius, Nihil truculentius, nihil tetius, nihil terribilis, nihil infestius hominibus; There is nothing more fierce, more cruell, more spightfull, more malicious against men, than the Devil is. He thirsteth after the bloud of men, to spill it; he gapeth ouer the soules of men, to denoure them, hee is a roaring Lion.

Thus haue you heard, that the Lion, for some properties of his is a symbole of good men, yea, and of Christ himself; and for some a symbole of bad men, yea and of the Devil himselfe.

Now the Lion in my Text is God; and that he is so, it is the joint agreement of Expositors.

Vpon those words of Daniel 6. 22. *My God hath sent his Angell, and hath shut the Lions mouthes, in Midras tebilim in the Hebrew exposition of the Psalmes, at the 64. Psalme,* there is a remarkable sentence for our present purpose, *Venit Leo, & liberavit Leonem de ore Leonis:* A Lion came and delivered a Lion from the mouth of a Lion. *Venit Leo, a Lion came;* this Lion is God, holy and blessed, as it is said in the third of Amos, *Leo rugit, the Lion hath roared, who will not feare? the Lord God hath spoken, who will not prophesie?*

A

A Lion came, *Et liberauit leonem*, and he deliuered a Lion, this other Lion is Daniel, who came from Iudah, as it is said, Gen. 49. *Catulus Leonis Iudah*, Iudah is a Lions whelpe. A Lion came and deliuered a Lion, *de ore Leonis*, from the mouth of a Lion: this third Lion is Nabuchodonosor, as its said, Jerem. 4. *Ascendit Leo de cubili suo*; the Lion is come vp from his thicket. By this exposition of the Hebrewes the Lion in my Text is God.

So is he in the vnderstanding of Saint Hierome; so Lyranus takes him to be; so doth Hugo de S. Charo; so doth Dionysius Cartusianus; so many ^a others; most of the ^b moderne. The Glossator saith, that because Amos, whilst he liued a shepheards life stood in feare of the Lion, therefore he here compareth the feare of the Lord to the roaring of the Lion.

I am not ignorant, that some by this roaring in my Text doe vnderstand the Devil, and by the Lord God here speaking Christ our Saviour; that, as the Devil is heard of the reprobate to their condemnation, so Christ is heard of the Elect to their saluation. But this opinion being singular, I passe it by, and following the current of Interpreters, doe take this roaring Lion here to betoken God, to this sense: If at the roaring of the Lion all the beasts of the forest doe tremble; how much more shall men tremble if God roar against them by his Prophets? The stoutest courage of man, *Mascula virtus*, the manliest prouesse vpon the earth, when it hath girded vp her loines with strength, and deckt it selfe with greatest glory, what can it availe where the fortitude of God is set against it? Pitchers that are fashioned of clay, how is it possible they should not breake and fall asunder, if euer they come to encounter the brasse of Gods vnspeakable Maiestie? The Lion bath roared, who will not feare? The Lord God bath spoken, and commanded vs to cry aloud, and spare not, to lift vp our voices like trumpes, and to shew his people their transgressions, who dares be silent?

And thus from the similitude, the Lion roaring, I am come to the application thereof, God speaking: The Lord God hath spoken, who can but prophesie? Wherein I note,

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^b Pet. à Figuer. Calvinus.

Gualterus. Oecolampadius.

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Pappus, &c.

The Tenth Lecture.

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And the *Devill* himselfe is a *Lion*. You know Saint Peter stiles him so, *I Epist. chap. 5. 8.* *Your aduersary the Devill as a roaring Lion, walketh about seeking whom bee may denoure.* For as the *Lion* delighteth in bloud, gaperth ouer his prey, and roareth hideously: so doth the *Devill*; than whom, saith *Fen-ardentius*, *Nihil truculentius, nihil tetruis, nihil terribilis, nihil infestius hominibus;* There is nothing more fierce, more cruell, more spightfull, more malicious against men, than the *Devill* is. He thirsteth after the bloud of men, to spill it; he gaperth ouer the soules of men, to denoure them, hee is a *roaring Lion*.

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The Tenth Lecture.

1 Who speaketh.

2 How he speaketh.

3 What is the sequell of his speech.

He that speaketh is the Lord God.

He speaketh after divers manners.

And if he speake, man must prophesie.

The Lord God hath spoken, who can but prophesie?

The Lord God! He is Adonai Iehouih. They are the very names wherewith God was named in the precedent verse; and were there discoursed vpon at large. I will not now trouble you with any tedious repetition of what was then deliuered. Onely be pleased to remember, that the first of these two names, Adonai, betokeneth the Maiesty of God, his sustentation of all things, and his dominion ouer all: the second, Iehouih, his essence, his existing or being. The first, Adonai, is with Calvin, Oecolampadius, and Brentius, Dominator, ruler or Gouernour; with the rest, its Dominus, Lord. The second Iehouih, is retained by Junius; its Iehouah with Calvin, Mercer, and Vatablus; with the rest, its Deus, God.

The first, Adonai, Ruler, Gouernour, or Lord, putteth vs in minde that God alone is absolutely Lord, Ruler, and Gouernour of all things; yea, and our Lord. Our Lord, not onely by the common right of creation; for thereby he is the Lord of all created things in Heauen and Earth, yea and of the very Deuils. Nor is he our Lord onely by the right of his universall prouidence, or gouernment; for thereby he ruleth ouer sinne and death, and sets them bounds. But our Lord he is by the right of redemption; for thereby he hath made vs, through Christ, a peculiar people vnto himselfe, zealous of good workes. Such is the vse of this first name, Adonai.

The second, Iehouih, or Iehouah, which we now translate God, may be our remembrancer, that of himselfe, and by himselfe^a he ever was, is, and shall be; that of him all creatures haue their^b being; and that he giueth a reall being to all his promises and threats. This same Iehouah, Adonai, Iehouih, God Almighty, is he that speaketh.

But how speakest He? How to men; himselfe being incorporeall,

Tit. 2. 14.

^a *Reuel. 1. 4.* &

16. 5.

^b *Act. 17. 28.*

Rom. 11. 36.

poreall, without the instruments of speech ?

First, God speaketh unto men, either by himselfe immediatly, or by some messenger. This messenger is either an *Angell*, or a *man*. If a man, then is he either a *Prophet*, or a *Priest*; the *Priest*, that hath in the brest-plate of iudgementemt the *Vrim* Exod. 28.30. and the *Thummim*.

Againe, God speaketh unto men by a voice, either sensible or spirituall; if with a sensible voice, then he striketh the outward eares; it with a spirituall, then the inward: as well the left eare, which is the *Phantacie*, as the right, which is the *Understanding*.

Thirdly, God speaketh unto men, either sleeping or waking. So *Serarius Quast. I. in cap. I. Iohane.*

What the ancient Fathers haue thought of this point touching God his speaking unto man, I haue long since deliuered out of this place in my third Lecture vpon the first Chapter of this Prophecie. What was Saint Basils opinion, what Saint Augustines, what Saint Gregories, you then heard.

Later Writers haue reduced all the speakings of God to two heads; *Deeds and Words*.

Christophorus à Castro vpon the first of *Zachary*, *Et factis loquitur Deus & verbis*, God speaketh both by *Deeds* and by *words*. *Franciscus Ribera* vpon the same Chapter, *Deus ita rebus, ut verbis loquitur*; God speaketh as well by things as by words.

A learned and a very orthodox Divine, *David Pareus*, in his *Commentary vpon Genesis at the third Chapter*, well liking of Saint Gregories opinion, thus resolueth vpon the point: God speaketh either by himselfe, or by some *Angelical creature*.

By himselfe God speaketh, when by the sole force of inter-nall inspiration the heart is opened: or God speaketh by himselfe, when the heart is taught concerning the word of God, without words or syllables. This speech of God is *sine strepitu sermo*, a speech without any noise. It pierceth our eares, and yet hath no sound. Such was the speech of God vnto the *Apostles*, at what time they were filled with the *Holy Ghost*; *Act.*

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2.2. Suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house, where they were sitting: and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. *Per ignem quidem Dominus apparuit, sed per semetipsum locutionem interierit fecit:* By the fire indeed God appeared, but by himselfe he spake in secret, within, to the heart of the Apostles. Neither was that fire God, nor was that sound God, but God by those outward things, the fire and the sound; *Expressit hoc, quod interierit gessit,* hee shewed what he did within, and that he spake to the heart. Those outward things, the fire and the sound, were only for signification, to shew that the Apostles hearts were taught by an invisible fire, and a voice without a sound. *Foris fuit ignis, qui apparuit, sed interius, qui scientiam dedit:* the fire, that appear'd, was without; but the fire that gaue them knowledge, was within. So may you iudge of the sound: the sound that was heard was without; but the sound that smote their hearts, was within. So Gods speech, is a speech to the heart without words, without a sound.

Such was that speech to Philip, *Act. 8. 29.* Goe neere, and ioyne thy selfe to yonder Chariot. It was the Spirit said so to Philip. Bede expounds it of inward speech. *In corde spiritus Philippo loquebatur,* The Spirit said to Philip in his heart. The Spirit of God may then be said to speake vnto vs, when by a secret or hidden power, it intimateth vnto our hearts, what we are to doe. The Spirit said vnto Philip, that is, Philip was by the Spirit of God inwardly moued to draw neere, and ioyne himselfe to the Chariot, wherein that Ethiopian Eunuch sate reading the Prophesie of *Esay.*

A like speech was that to Peter, *Act. 10. 19.* Behold three men seeke thee. It was the Spirit said so to Peter. And here Bede, *In mente hac ab spiritu, non in aure carnis audisuit:* Peter heard these words from the Spirit, in mente, in his vnderstanding, *non in aure carnis,* not by his fleshly eare. The Spirit said vnto Peter, that is, Peter was by the Spirit of God inwardly moued to depart from Ioppa, and goe to Cesarea to preach to the Gentiles, to Cornelius and his company.

From

From this inward speaking of God by his holy Spirit in the hearts of men without either words or sound, we may note thus much for our present comfort, that whensoeuer wee are inwardly moved, and doe feele our hearts touched with an earnest desire, either to offer vp our priuate requests to God, or to come to the place of publike prayer, or to heare the preaching of the word, or to receive the blessed Sacrament of the Eucharist, or to doe any good worke, we may be assured, that God by his holy Spirit, God by himselfe speaketh vnto vs.

Thus you see, how God speaketh vnto vs by himselfe. Hee speketh vnto vs also by his creatures. By his creatures Angelicall, and others. And he doth it after diuersmanners.

1 *Verbis*, by words. By words only; as when nothing is seene, but a voice onely is heard: as Ioh. 12.28. When Christ prayed, *Father glorifie thy name*, immediatly there came a voice from Heauen, saying, *I haue both glorified it, and will glorifie it againe*. Here was *Vox Patris*, the voice of God the Father, yet ministerio *Angelorum formata*, it was formed by the ministery of Angels.

2 God speaketh *Rebus*, by things; By things onely, as when no voice is heard, but some thing onely is obiectet to the senses. An example of this kind of Gods speaking is that vision of *Ezechiel*, chap. 1.4. He saw a whirle-wind come out of the North, with a great cloud, and a fire infolding it selfe; and in the middest of the fire the colour of Amber. All this he saw; but here is no mention of any voice at all. And yet the Prophet saith, *Omnis enim verbum Iehouae ad Ezechielum*; the Word of the Lord came exprely vnto Ezechiel. The word of the Lord came, and i looked, and behold a whirlewind. Here was res sine verbo, a thing but no voice.

3 God speaketh *Verbis simul & rebus*, both by words and things: as when there is both a voice heard, and also some thing obiectet to the senses. So He spake to Adam presently after his fall, when he heard the voice of God walking in the Garden, and saying, *Adam where art thou?* Gen. 3. 8.

4 God speaketh, *Imaginibus cordis oculis extensis*, by some images,

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images, shapes, or semblances exhibited to our inward eyes, the eyes of our hearts. So Jacob in his dreame saw a ladder set vpon the earth, the top whereof reached to Heauen, and the Angels of God ascended and descended on it, Gen. 28. 12. So Peter in a trance saw Heauen opened, and a certaine vessell descending unto him, as it had boone a great fleet knit at the fourre corners, and let downe to the earth, wherein were all manner of fourre footed beasts of the earth, and wild beasts, and creeping things, and fowles of the aire, Act. 10. 10. So Paul in a vision in the night saw a man of Macedonia standing by him, and praying his helpe : Come ouer into Macedonia, and helpe vs, Act. 16. 9.

5 God speaketh *imaginibus & ante corporeos oculos ad tempus ex aere assumptis*; he speaketh by some images, shapes, or semblances, for a time assumed from the aire, and exhibited to our bodily eies. So he spake to Abraham in the plaines of Mamre, Gen. 18. 2. Three men, saith the Text, stood by Abraham; yet were they not three men that stood by him, but three Angels in the shape of men, with true bodies for the time; palpable and tractable bodies for the time. One of the three more eminent than the rest, to whom Abraham did reverence aboue the rest, with whom he talked, calling him Lord, vers. 3, who is also called Iehovah, vers. 17. was Christ the second person in the Trinity. And so God spake vnto Lot, by Angels in thelikenesse of men, Gen. 19. Two Angels they were, vers. 1. Men they are called, vers. 10. Angels, and yet men. Angels in nature, and men in their habit. By them God spake to Lot of the destruction of Sodome.

6 God speaketh *Celestibus substantijs*, by celestiall substances. By Celestiall substances I meane not onely the Heauens with the workes therein, but also the two superior elements, the fire and the aire. So at the Baptisme of Christ, *Denuo vox sonit*, a voice was heard out of a cloud, as it was also at his transfiguration vpon the mount, *This is my belonerd sonne in whom I am wellpleased*.

7 God speaketh *terrenis substantijs*, by terrestriall substances. So to reprove the dulnesse of Balaam, *In ore Asino humana*

humana verba formauit, he enabled Balaams owne Aſſe to ſpeak, Num. 22. 28. Saint Peter, 2 Ep. 3. 16. thus deliuers it; The dumbe beaſt ſpeaking with mans voice forbade the madneſſe of the Prophet.

Once more, God ſpeaketh ſimul & terrenis, & cœleſtibus ſubſtantijs, both by terreftriall and celeſtiall ſubſtan‐cences: as when he ſpoke to Moſes in a flame of fire out of the middeſt of a buſt, Exod. 3. 2. 4. The fire I call the celeſtiall, the buſt the terreftriall ſubſtance.

Last of all, God ſpeaketh by his Angels, when Secreta eorum preſentia, by a ſecret preſence of theirs he infuſeth the power of his influence to the hearts of men: and thus may you underſtand that, Zack. 1. 9. *Angelus qui loquebatur in me, the Angell of the Lord that ſpoke in me ſaid vnto me. The Angell that ſpoke in me, to my heart.*

And thus you ſee, how God of old at ſundry times and in diuers manners did ſpeak to man. He ſpoke either by himſelfe, or by his Creatures. By his Creatures many waies: ſometimes by words, ſometimes by things, ſometimes by both words and things; ſometimes by ſhapes exhibited to the eyes of the heart, ſometimes by appariſions to the eyes of the body; ſometime by celeſtiall ſubſtan‐ces, ſometimes by terreftriall, ſometimes by both celeſtiall and terreftriall: and laſt of all, by ſome ſecret preſence of an Angell within man to the heart of man.

Thus from time to time hath God beeene uſed to ſpeak. Now followeth the ſequell of his ſpeech, *Quis non prophetabit?* Who can but propheteſie? If the Lord God hath ſpo‐ken, frendens quaſi Leuenculus, grinding his teeth as a luſty young Lion, againſt his people euен ready to be deuoured, *Quis non prophetabit?* What Prophet is there that dares con‐taine himſelfe from propheteſying? that dares keepe silence from denonncing the reuengefull threats of God? The Lord God hath ſpoken, *Quis non prophetabit?* Who will not propheteſie?

Who will not? Anſelmuſ Laudunenſis, the Author of the Interlineary Glosſe, ſaith, *Pauci viri ſunt, few ſuch men there*

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are : *Hugo Cardinalis* ; *Nullus, vel rarus est* ; There is not a man, or scarce a man that dares hold his peace, if God bid him prophesie.

Exod. 4. 10.

Moses may goe about to excuse himselfe, that hee bee not sent to *Pharaoh* ; O my *Lord*, I am not eloquent, but am slow of speech, and of a slow tongue; I pray thee send some other; but his excuses will not be receiued.

Esay 6. 5.

Esay may complaine, *Woe is me, I am vndone, because I am a man of polluted lips*: yet so he cannot put off his commission.

Ier. m. 1. 6, 7.

Jeremy may cry out, *Ab, Lord God, behold I cannot speake, for I am a childe*. Yet must he follow his calling. *Say not, saith the Lord, I am a childe; for thou shalt goe to all that I shall send thee, and whatsoever I command thee, thou shalt speake.*

Ezech. 3. 7.

Ezrchiel is sent vnto a people stiffe of forehead, and hard of heart, a people that would not hearken vnto him, by whom he might well feare to lose his life: yet might he not withdraw himselfe. Behold, saith the *Lord*, I haue made thy face strong against their faces, and thy forehead strong against their foreheads. As an *Adamant* harder than flint haue I made thy forehead. Feare them not, neither be dismayed at their looks, though they be a rebellious house.

Amos 7. 14.

Amos, this our *Amos*, now our Prophet *Amos*, once no Prophet, nor a Prophets sonne, but an heardsman, and a gatherer of *Sycomore* fruit, taken by the *Lord*, as he was following the flocke, receives his commission from the *Lord*; *Goe, Prophesie vnto my people Israel*. So he goeth, and prophesieth.

The Lord God hath spoken, who can but prophesie?

Who can but prophesie? The obseruation is, The office of prophesying when God enioynith it, is not to be declined.

The proposition holds true, as well of the Prophets of the New Testament, as of the Old. The Prophets of the New Testament are the Ministers thereof: who though they haue not the gift of prediction, to foretell things to come, yet are they called Prophets, *Mat. 10. 41.* *He that receiueth a Prophet in the name of a Prophet, shall receive a Prophets reward.*

Prophets they are called,

First, because their function, sacred and Ecclesiasticall, is in place

place and stead of the Propheticall office of the Old Testament.

Secondly, because their office is to expound and interpret the writings of the Prophets.

Thirdly, because they are to preach what is written in the Scriptures of the Prophets, of the day of iudgement, of the rewards of good men, and of the torments prepared for the wicked in the life to come. Of such Prophets speaketh *Gregory 2. part. Pastoralis Cura cap. 4.* *Prophetæ in sacro eloquso nonnunquam Doctores vocantur, qui dum fugitiua esse præsentia indicant, quæ futura sunt manifestant.* Doctors or teachers are oftentimes in holy language called Prophets, because while they declare things present to be fugitive and transitory, they doe manifest the things that are to come. Thus are Doctors or Teachers, the Ministers of the New Testament, Prophets in their kind; and the obseruation euen now made concerning the office of prophesying reacheth them.

The office of the Ministry of the Word, when God sendeth, is not to be declined.

Its not to be declined. He that hath once begunne to runne in this race, must runne on with perseveriance, even vnto the end. He that hath put his hand to this Plough, may not loake backe, lest he prove vnsit for the Kingdome of God. In this race and course of life we are to contend and striue with the whole earth. Though we be despised, despighted, hated, cursed of every man, because we preach what the Lord hath bidden vs, and proclaime his vengeance against sinners, yet will we not be discouraged. Our hand against every man, and every mans hand against us: Our tongue against every vice, and every tongue walkeith & rangeith at liberty through our actions. The Disciple is not above his Master, nor the Servant above his Lord. If our Master and Lord, Christ Jesus, haue suffered such things, we his Disciples and seruants must possesse our soules in patience. If wee bee thought too clamorous against the disorders of common life, if too busie, if too seuer in striking at offences; forgive vs this fault. A necessity is laid vpon vs: *The Lord God hath spoken, and we cannot but prophesie.*

Luk. 9. 62.

Math. 10. 24.

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Is a necessity laid vpon vs? Thats not all. For a *Woe* is due vnto vs if we preach not. *Ve mihi*, saith Paul, *i Cor. 9. 16. Woe is mee if I preach not the Gospell.* If I preach not the Gospell! What then shall become of the *Law*? Wee must preach both, as the *Gospell* so the *Law*. As wee are to publish the *tidings of joy* to those that rejoyce in our message, so are wee to denounce the *terrors of judgement* to those that contemne it. As wee are to preach *liberty to captives*, so are wee to threaten *captivity to libertines*. As wee are to pipe to those that will dance after vs, so are wee to sound a trumpet of warre to those that will resist vs. As we are to build *an Arke* for those that will bee saved, so are we to powre out a *flood of maledictions* against those that will bee damned. Finally, as wee are to open the doores to those that knocke and are penitent, so are wee to stand in the doores with a *flaming sword in our mouthes*, against those that are obstinate.

Thus you see a necessity is laid vpon vs to preach vnto you; to preach *not the Gospell onely*, but the *Law* too. Yet is not this necessity, *necessitas coactionis*, a necessity of coaction, constraint or compulsion, but *necessitas obligationis & mandati divini*, a necessity of obligation and divine Commandement. It is our vocation and conscience that imposeth this necessity vpon vs. If then we preach vnto you, wee haue not whereof to glory or boast our selues. For we doe no more than we are of duty to doe. Now if we of duty preach vnto you, then are you of duty likewise to heare vs: and a necessity of hearing is laid vpon you: I say not, a necessity of coaction, constraint or compulsion, but a necessity of obligation and divine Commandement. A necessity is laid vpon you to heare the word of God, God commandeth you to heare it. And *Ve vobis*, Woe vnto you if you refuse to heare it. Yet when you heare, take heed how you heare.

Quid juvat auditus verbi, si non datur vesus? What aduantage is it to you to heare the Word of God, if you make no good use thereof? *Ideo audis, ut agas.* Therefore you heare, that you may put in practise what you heare. Sweetly Saint

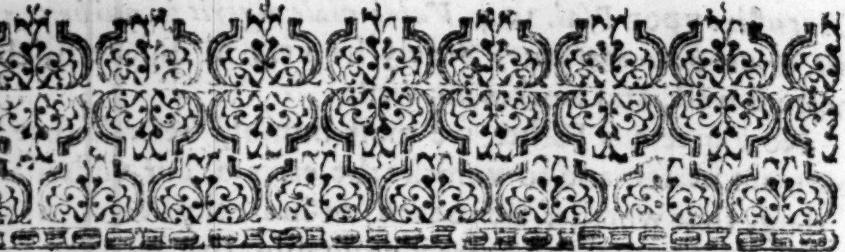
Augustine

*Augustine vpon Psal. 104. Valde male digerit is, qui bene audi-
& non bene operatur: Surely he very ill digesteth, that
heareth well, and workes not well.*

Now gracious Father, we most humbly beseech thee to open our hearts, and to vnlocke the eares of our vnderstanding, that whether we preach, or heare thy Word, wee may preach it and heare it profitably, that we may obserue, learne, and embrace such things as are necessary to the confirming of our weake faith, and the amendment of our sinfull liues.

Amen.

THE



THE Eleuenth Lecture.

AMOS 3. 9, 10, 11.

Publish in the palaces of Aspidod, and in the palaces of the Land of Egypt, and say: Assemble your selues upon the mountaines of Samaria: and behold the great tumults in the midst thereof; and the oppressed in the miast thereof.

For they know not to doe right, saith the Lord; who stote violence and robbery in their palaces.

Therefore thus saith the Lord God; An aduersary there shall be eu'en round about the Land: and hee shall bring downe thy strength from thee, and thy palaces shall be spoiled.

The equitie of Gods iudgements is such, that if strangers see them, they cannot but approue them. It appeareth to be so, by this passage of Amos his second Sermon to or against the people of Israel. This passage is an *Epyaxia*, or an *Exhortation*, pertaining to the proposition, which was in the second verle of this Chapter. It amplifieth the iniquitie of the *Israelites* from the testification of forren Nations, thus: *You, you of Israel, your sinnes*

sinnes are so notorious, so grosse, so palpable, that the *Pbilistines* and *Egyptians* may behold them; sith you of your selues are not touched with a conscience of your euill deeds; them, the *Pbilistines* and *Egyptians* I call as witnessses and judges of your impuritie and vncleannessse. This is the scope of the words now read vnto you.

The parts are two: { An Accusation, vers. 9. and 10.
A Commination, vers. 11.

The *Accusation* is deliuering by an *Apostrophe*, by a turning of the speech from the *Israelites* to others, vers. 9. Others are called vpon to make a proclamation, in these words, *Proclaime in the Palaces of Ashdod, and in the Palaces of the Land of Ægypt, and say:* the tenour of their proclamation is in these, *Assemble your selues upon the mountaines of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.*

The sinnes pointed at in this proclamation are two, *Crueltie* and *Conetousnesse*. *Crueltie* in their great tumults; *Conetousnesse* in their oppressions. Both are amplified vers. 10. from two places, à genere, & à specie. First from the generall, *They know not to doe right.* Secondly from the speciall, *They treasure vp violence and robbery in their Palaces.* Their violence argueth their cruelty, their robbery is a demonstration of their Conetousnesse. The truth hereof is not to be questioned. For נָא יְהוָה *Neum Ichouah*, the Lord hath said it. *For they know not to doe right, saith the Lord, who store vp violence and robbery in their Palaces.*

We haue a large field for discourse to trauell in: we will begin at the gate or first entrance into it, which is, the iniunctiōn for the proclamation: *Proclaime in the Palaces of Ashdod, and in the Palaces of the Land of Ægypt, and say.*

At the entrance into this field the Hebrew word is שִׁמְעֵנ *Hascbmignu*, and is as much, as, *make to heare.* The old Interpreter puts for it, *Auditum facite, make a hearing;* so doth Saint Hierome: these keepe neare vnto the word. The Septuagint with their ἀνηγέλαστοι, are not farre from the meaning, nor is *Oecolampadius* with his *annunciate*, for which our coun-

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Caluin.
Junius.

tryman Tauerne hath Preach: Preach in the Palaces at Asbdod.

Brentius with his Clamate; Gualter with his Diuulgare; Vatablus, Mercer, Drusius, and others, with their Promulgare, are all for the Proclamation: Cry, Diuulge, Publish, or Proclaime.

Proclame. Where? In Asbdod, and in the Land of Egypt. First in Asbdod.

Palestina, the Countrey of the Philistines, was diuided into five Prouinces, Duchies, or Lordships, mentioned Ios. 13.3. the Prouinces of Azzib, of Asbdod, of Askelon, of Gath, of Ekron. These five, the chiefe and most famous Cities of Palestina are recorded also, in Sam. 6. 17. where the Philistines are said to haue returned for a trespass offering vnto the Lord, five golden Ewerds; one for Asbdod, one for Azzib, one for Askelon, one for Gath, and one for Ekron.

Asbdod! In the first diuision of the holy Land, it was in the lot of the Tribe of Iudah, and is so described, Ios. 15.47. Afterward it fell to the lot of the Tribe of the Children of Dan, who had their inheritance, as the Children of Simeon had, within the inheritance of the Children of Iudah; &c is accordingly described by Adrichom and Scrot in their tables of the Holy Land.

Ios. 19.1.

Apud Hieron.
T. 3.

The more familiar name of it is Azotus. In it were leſt Giants, those that were called Enakim. It is to this day a famous Citie of Palestina. So saith Eusebius lib. de locis Hebraicis. Another learned Author writing of the Hebrew places in the Acts of the Apostles, saith, Azotus, is a famous towne of Palestina, called in Hebrew Asbdod, and is one of the five cities of the Allophili of the Philistines.

For the Etymologie of the word, Saint Hierome saith, it signifieth as much as ignis uberis, or ignis patrui, the fire of an uader, or of an uncle. The words are in his Commentary vpon Amos, chap. 1. where he refuteth those that say, it is ignis generationis, the fire of generation. And well: for they mistake Resch for Daleth; taking it for Asbdor, when it is Asbdod. The Author of the booke De nominibus Hebraicis vpon Iosua, saith, Asbdod is dissolutio, vel effusio, sine incendio, a dissolution, or an effusion, or a burning. A little after, ignis patrui, vel incendia, my uncles fire or burnings. Ignis patrui, so

I reade with *Drusius obseru.* 6. 8. not *Gens patrui*, as it is in the old booke by the like mistake of *Resch* for *Daleth*. *Buntingus* in his *Itinerarie vpon the old Testament*, saith it is, *Ignis dilectus*, a beloued fire. There is no agreement betweene these *Etymologiz. rs.*

The more familiar and *Greeke name* of this *Citie*, *Azotus*, is by *Stephanus* in his booke of *Cities* derived from *Az*, a woman, that was the *Foundresse* of this *Citie*. But I rather thinke that *Azotus* is so called from the Hebrew *Asdod*, by the change of some letters; *Azotus* for *Asdodus*, as *Ezra* for *Ezdras*, and *oεισω* for *οισδω*, in the *Doricke Dialect*.

This same *Citie Asdod*, or *Azotus*, was made famous by the *Ark of the Lord* brought thither, whē it was taken by the *Philistines*; and by the house of the *Idoll Dagon* there, 1 *Sam.* 5. 2. This is that *Azotus*, where *Philip the Deacon* was found after he had baptised the *Aethiopian Eunuch*, *Act.* 8. 40. And this that *Asdod*, whereof you heard in my thirteenth Sermon vpon the first Chapter of this booke, vpon the eight verse, these words, *I will cut off the inhabitant from Asdod*.

Yet I take it not, that *Asdod* is here put so precisely for the *Citie*, but that it may by a *Synecdoche* comprehend the *whole region or Country of the Philistines*. Commonly it is so vnderstood by *Ancients*, *Saint Hierome*, *Remigius*, *Albertus*, *Rupertus*, *Hugo*, *Lyra*, *Isidorus*, and by *moderne Writers*, *Montanus*, *Christophorus à Castro*, *Petrus Lusitanus*, and others.

But I must from *Asdod*, and goe on to the *Land of Egypt*: for there is this proclamation likewile to be made. Proclaime in *Asdod*, and in the *Land of Egypt*.

To this *Land of Egypt* we came twice before in our view cap. 2. 10. & 3. 1. of this Prophecie; and therefore need not at this time stand long vpon it. Yet may we not leauie it altogether vnsaluted. It is here called **ארץ מצרים** *Eretz Mitzrajim*, the *Land of Mitzrajim*.

Saint Hierome Comment. in *Esa. cap.* 18. saith, that with the Hebrewes an *Egyptian man* and an *Egyptian woman*, and the *Country of Egypt* haue all one name *Mesraim*: for so *Drusius obser. lib. 5. c. 25.* fitt readeth out of a *Manuscript* of *Saint Hieromes Workes*,

A a 2 Apud

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Apud Ebraos & Agyptius, & Egyptus, & Agyptia, uno vocabulo nuncupantur, M'sraim. But this cannot be so. For the Agyptian man, hee is Mesri, the woman Mesrib, the Countrey only Mesraim. And if by the name of Mesraim, the Agyptians bee sometime signified, it is by a figure of speech, as when Iudah is put for the Lewes, or Ephraim for the Ephraimites.

Iosephus in his first booke of the Antiquities of the Lewes, cap. 7. saith, that Egypt was called Mesre, and the Agyptians Mesrai: he alludeth to the Hebrew name Mitzrajim. And Egypt was so called from Mitzrajim one of the sonnes of Cham, his second sonne, as we finde him, Gen. 10. 6. He first inhabited that part of Africa, which was afterward called Egypt, from Egyptus, sonne of Belus, King of that Land. Now because this same Mitzrajim was one of the sons of Cham, the Land of Mitzrajim, or of Egypt, is in the Psalms of David entituled the Land of Cham; as Psalm. 105. 23. Isaac was a stranger in the Land of Cham; and in other places. And for the same reason is Cham put for Egypt, Psal. 78. 51. He smote all the first borne in Egypt, eu'en the beginning of their strength, in the tabernacles of Cham. The latter part of that verse being an exposition of the former, makes it manifest, that Cham is there put for Mitzrajim, or Egypt.

Enough for this time of Egypt. The Palaces of both Asbod and Egypt are here specified: not barely the houses, as the Vulgar Latine here readeth, but the Palaces: to shew, that this proclamation was to be made not in obscure houses, or poore Cottages, but in their Princes Courts. And quod in assis principum diuulgatur, latere non potest; what is published in Princes Courts, it will abroad. There is the greatest confluence of honourable persons and men of note; who haue euermore some about them, that will not spare to tell abroad what is either said or done by the Princes themselves in their most secret closets. Their very vices cannot be hid. So Honorius the Emperour in the Panegyricke tells his son Theodosius,

—cunctis tua gentibus esse

*Facta palam: nec posse dars regalibus usquam
Secretum vitijs.*

What

*Claudian. de 4.
Conf. Honerij,
vers. 271.*

Psal. 105. 27. &
106. 22

Whatsoeuer thou doest, it is knowne abroad; nor can any place be of sufficient secrecie to conceale the vices of Kings.

Now if Kings secrets done in Court, if their secret vices be made knowne; much more shall it be knowne, that is proclaimed in Court. And therefore is the Proclamation here enioyed to be made in the Palaces of Palestina and Ægypt, in their Princes Courts, that the same thereof flying abroad into all the coasts of those dominions, the rest of the people might understand thereof, and beare witnesse to the iudgements of God, which he executeth vpon his people for their sinnes, that they are very iust.

By this iunction for the Proclamation now expounded, you see, that Heathens, the Philistines and Ægyptians, aliens from the Common-wealth of Israel, and viler enemies to that State, are invited to be spectators of the euils which God in judgement was to bring vpon that his people, the Israelitish Nation. And this was to make the euils, which the Israelites were to suffer, the more grieuous vnto them. Hence ariseth this obseruation:

The calamities, or miseries which the Lord in iustice layeth upon us for our euill deeds, will be the more grieuous vnto us, if our enemies be made priuie unto them.

This is it the Lord saith to Jerusalem, Ezech. 5. 8. Behold, I, euen I, will execute iudgement, in the midst of thee, in the sight of the nations thine enemies. In the sight of thine enemies will I do it.

It could not be but an exceeding great griefe to the Virgin daughter of Zion; that the Lord had caused her enemie to rejoice ouer her, and had set vp the horne of her aduersaries, Lament. 2. 17.

The reproach and ignominie that commeth from an enemie in time of misery is to some farre more grieuous than death it selfe, who rather chooseth to die, though it be by their owne hands, or the hands of a friend, than they will endure dishonour from an enemie. Examples of such a resolution there are many in prophane Histories, as in Plutarch of ^a Cato Minor, ^b Antonius and Cleopatra; in ^c Tacitus of Tbrascas: These of

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the Heathen killed themselves through impatiencie, as not being able to endure the reproach and shame, which they feared, the one from *Cesar*, two of them from *Augustus*, the fourth from *Nero*.

Nor is the Sacred story void of examples of this kinde.

Abimelech sonne of *Ierubbaal*, he, whom the *Sicemites* made their King, when at an assault of his giuen to the tower of *Theber* he had his scull broken by a peece of a *Milstone* which a certaine woman had cast upon his head, he called hastily vnto a young man his armour-bearer, and said vnto him, Draw my sword, and slay me, that men say not of me, A woman slew him. And his young-man thrust him thorow, and he died, *Judg. 9. 54.* Such was the end of that ambitious and cruell tyrant. He is slaine of a woman, and when he sees he is to die, hee is desirous to blot out that infamie : he will not haue it said of him, that a woman slew him. That a woman, of the enemies side, slew him, he will not by any meanes haue it said of him : Kill him rather than it should be said, A woman slew him.

Such was the impatience of *Saul*, *Saul*, he that was the first King of the *Israelites*, when the *Philistines* had gotten the day against him, had slaine three of his sonnes, *Ionathan*, *Abinadab*, and *Malchishua*, and himselfe was wounded by their archers, he thus spake vnto his Armour-bearer, Draw thy sword and thrust me thorow therewith, lest these uncircumcised come, and thrust me thorow and mocke me. Which vile act his Armour-bearer refusing, *Saul* became his owne executioner, took his owne sword and slew himselfe, *I Sam. 31. 4.* He takes his own sword and slayes himselfe. And why so ? Lest, saith he, these uncircumcised *Philistines* come and thrust me thorow, and mocke me. See, he will die, that he may not die : he will be thrust thorow, that he may not be thrust thorow ; he will kill himselfe, that the *Philistines* may not kill him. Hee will not endure to come within the power of his enemies.

I commend not *Saul* for his valour in killing himselfe, nor *Abimelech* for his in causing his Armour-bearer to thrust him thorow. It was not valour in them, but cowardise, or impatiencie. For if they could with patience haue borne and endured their

1 Sam. 31. 2.
1 Chron. 10. 2.

their troubles, they would not haue hastened their owne death.

Selffe-killing is a sinne so grievous, that scarce there is any more hainous before the Lord. Many reasons may be alleged to shew the vnlawfulnesse of this fact; and I hold it not amisse to bring a few, especially in the *iniquitie of these times*, wherein wretchednesse hath so scarefully preuailed in some persons, and almost daily doth preuaile, that they dare plunge themselves into this pit of terrible destruction.

My first reason shall be; because it is forbidden in that Commandement, *Thou shalt not kill*. In that Commandement is forbidden the killing of any man without lawfull authority. But no man hath authority ouer himselfe, because no man is superiour to himselfe: and therefore no man may kill himselfe: Out of S. Augustine lib. 1. de Civit. Dei, cap. 20. I thus frame the reason: *Thou shalt not kill*, that is the Law. The Law is not, thou shalt not kill thy neighbour, limiting it as it were to *some*, but indefinitely; *Thou shalt not kill*, extending it largely to *all*: and therefore a man may not kill himselfe.

Exod. 20.13.

Exod. 20.13.

My second reason I take from that other Law, *Thou shalt loue thy neighbour as thy selfe*. It is given in the Old: and is oft repeated in the New Testament; *Thou shalt loue thy neighbour as thy selfe*. Where the loue of our selves, is made measure for the loue of our neighbours. Thou oughtest to loue thy neighbour, but as thou louest thy selfe. The example of thy charity is drawne from thy selfe at home. Thy soule, thy perseruation, the good wished to thy selfe, should be the true direction of thy deeds unto thy neighbour. But it is vnlawfull for thee to lay bloudy or murthering hands vpon thy neighbour; and therefore thou mayest not make away thy selfe. It is more vnnaturall for thee to shed thine owne bloud, than thy neighbours. Thy neighbours ~~than~~ mayest not shed, much less mayest thou shed thine owne.

Leuit. 19.18.

Matth. 5.43. &
22.39.Rom. 13.9.
Galat. 5.14.
James 2.8.

Thirdly, for a man to kill himselfe, it is an iniury to the Common-wealth wherein he liueth; for thereby he maimeth the Common-wealth, and cutteth off one of her members. The King thereby shall want a man, when he hath vsse of him. This
is

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is an iniury to the State, & therfore a man may not kill himself.

Fourthly, our life is giuen vs of God. God hath placed vs in this world, as in a watch or standing, from whence we may not stirre a foot, till God call vs and command vs to remoue.

Iosephus a noble Captaine in the warre of the *lewes*, after the losse of the Citie *Iotapata*, which *Vespasian* the Roman Generall tooke, being assembled with diuers of his souldiers in a caue, where for a while they lay hid from the fury of the Enemy, when they would take no way, but that they would kill one the other, rather than they would be taken by their enemies the Romans, vseth vnto them a very pathetricall speech, as *Egesippus lib. 3. de excidio-Hierosolymitano* hath recorded it; *Thesaurum nobis optimum Deus dedit*, The Almighty God hath giuen vnto vs our life, as a most precious treasury: he hath shut it and sealed it vp in this earthen vessel, and giuen it vs to be kept, till himselfe doe aske for it againe. And were it not a fault now, as on the one side to deny it, when he shall require it againe: so on the other side to spill, and cast this treasure forth, which was thus committed to vs, before he doe demand it? If we should kill our selues, *Quis nos admittet ad illa sanctarum animarum consortia?* Who is he, that shall admit vs into the company of good soules? Shall it not be said to vs, as once it was said to *Adam*, where art thou? so, where are yee? Where are yee, who contrary to my commandement are come, from whence yet you should not, because yet I haue not loosed you from the bonds of your bodies.

Where are yee? Where? The same *Iosephus* in the same speech of his, as himselfe hath deliuered it, *lib. 3. de bello Iudaeo cap. 14.* will tell you, where it is most likely they are; *Quorum manus in seipso insanierunt, eorum animas tenebrosior Orcus suscipit*; the soules of them who haue killed themselves are descended into Hell. And so much Saint *Hierow* seemes to affirme in an Epistle of his to *Paula* concerning the death of her daughter *Blafilla*, where he makes God thus to speake, *Nullam animam recipio, que me nolente separatur à corpore, I will receive no soule, which against my will goeth out of the body to which I haue committed it.*

Beloued,

Beloued, without Gods exceeding mercy, whereof no man can presume, nay great and mighty prejudice is to the contrarie, it will be very ill with them, who doe aduenture to slay themselves.

Let then those of the Heathen, whom euen now I mentioned, *Cato Uticensis, Antony, Cleopatra and Thraseas*; let *Abimelech* and *Saul*, let others be famous for killing themselves; let it be said of them, that it was not bloud, but honour that gushed out of their sides, yet are they not warrants for vs Christians to doe the like. We haue a better Master *Christ Jesus, the Righteous*: He hath taught vs a better lesson; namely, that aduersity and bitter affliction must be borne with patience: that in our miseries and calamities, we are to expect what end God will make, and not to hasten the issue in our selues. *Maior animus merito dicendus est, qui vitam arumnosam magis potest ferre, quam frangere.* August. de Cinit. Dei lib. 1. cap. 22. He is worthily said to haue true fortitude, that can with patience beare the sorrows which are assigned and allotted out for his portion; whereas he that fearfully flyeth from them, is no better than a coward. *Quis enim ignorat feminea et timiditatis esse, & muliebris formidinis, ne moriare, mori velle?* Iosephus in that his Oration now cited out of * *Hegesippus*: Who knowes it not to be effeminate timorousnesse and woman-like faint-heartednesse, to be willing to die, that thou die not, to kill thy selfe, that another kill thee not.

So is it, beloued. This same *Aulopovia*, this same *Auloxerieia*, this same selfe-killing, at the best, is no better than the badge of an abiect and a base minde. None of the Saints in their greatest miseries, nor *Ioseph*, nor *Iob*, nor *Daniel*, nor *Daniel*, nor other, thought of any such way to rid themselves out of trouble. No. Though they felt the sharpnesse of pouerty, the sting of infamie, the paines of diseases, and the horrour of death, yet their courage quailed not, but they spurned aside all manner of despaire. And for the sweetnesse they found in the fauour and grace of God, they were well content not only to be depriued of all worldly delights, and earthly pleasures, but also to embrace the rod of their heavenly Father, and patiently to endure the weight of the croesse laid on them.

Coquens Com-
ment. in August.
acc. in. Dei lib. 1.
cap. 24.
** De Excid.*
Hieros. L. 3. c. 18.

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These, beloued, these are fit patternes for our imitation. Wherefore, let vs not be dismayed with any crosse or affliction. Let not the extremity of the paine, nor the sharpnesse of the misery, nor the continuance of the sicknesse, daunt our courage, no, though these calamities befall vs in the sight of our enemies. Nay, though we be given vp into the hands of our enemies, who will triumph and reioyce at our downefall, yet will we not offer violent hands vnto our selues; wee will not cut asunder that which God hath ioyned, we will not seeke for ease by shortning of our liues. Whatsoever ill shall betide me, I will say with *Ieremie, Chap. 10. 19.* Truly this is my grieve, and I will beare it.

And my grieve will be the more, if in time of misery, *mine enemie* insult and triumph ouer me. This is a case, that hath much troubled Gods holy ones, as in part you haue already heard. It much troubled holy *Danid*. And therefore he prayeth against it, *Psal. 13. 4.* Consider, and beare me, O Lord my God: and why? Lest *mine enemie* say, I haue prevailed against him; and those that trouble me reioyce, when I am moued. The like ejaculation he hath, *Psal. 38. 16.* and his reason there is the same; Lest *mine enemies* should reioyce ouer me; who, when my foot slippereth, doe magnifie themselves against me.

The same *Danid*, vpon the newes of the death of *King Saul* and *Jonathan his sonne*, willing to preuent the opprobrious and disgracefull insultations and vpbraidings of the enemie, giues a charge for secrecie, as much as might be, *2 Sam. 1. 20.* Tell it not in Gath, publishe it not in the streets of Askelon, lest the daughters of the Philistines reioyce, lest the daughters of the vncircumcised triumph.

The little flocke of the righteous, the holy Church her selfe, is sensible of the insolencie of an enemie, *Micah. 7. 8.* O thou enemie of mine, reioyce not at my fall; for I shall get up againe.

Vpon these particulars, and the like, dependeth the truth of the obseruation propounded:

The calamities or miseries which the Lord in justice layeth upon vs for our enill deeds, will be the more grievous unto vs, if our enemies be made privie unto them.

Will

Will they be the more grieuous vnto vs, if our enemies be made priuy vnto them? What is the reason? The reason is; because it is a propertie of wicked men, enemies to piety, wonderfully to insult ouer the godly that are afflicted, and the more these are afflicted, the more insolent are they. Great was the insolencie of those enemies of *Dauid*, of whom he complaineth *Psal. 35. 15.* *In mine aduersity they reioyced, and gathered themselves together; yea, the very abiects, [the off-scouring of the people] gathered themselves together against me; made mowes at me, and ceased not.*

As great was that of *Nabal*, in his answer to *Dauids* messengers, *1 Sam. 25. 10.* *Who is Dauid? and who is the sonne of Iesse? There be many servants now adayes that breake away every man from his Master. Shall I then take my bread, and my wa-ter, and my flesh that I haue killed for my shearers, and give it vnto men, when I know not whence they be?* Churlish *Nabal*; he is not content only not to giue any thing to *Dauid*, but also revileth at him, and revileth him.

And was not the insolencie of *Sbemei* of as high a straine? *Sbemei*, a man of the family of the house of *Saul*, comes forth from *Baburim*, and curseth still as hee comes, meets *Dauid*, casts stones at him, and revileth him; *Come out, come out thou man of blond, and thou man of Belial,* *2 Sam. 16. 7.* See, see; it is the property of the wicked exceedingly to insult ouer the Godly, when they are in misery: and for this cause will our miseries be the more grieuous vnto vs, if the wicked take notice of them.

Now the vses which we are to make of this obseruation, are these.

First, it sheweth, how vile our nature is, that hath no more remorse in it towards them that are in misery.

Secondly, it teacheth vs when we are in misery to looke for no better from prophane persons, than insultation and reioycing, and therefore in that case to arme our selues with patience.

Thirdly, wee may learne from hence how to behave our selues towards our enemies, when they are fallen vnder the crosse, wee may not triumph over them. Wee must doe vnto them,

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them, as we would be done vnto : this is the Law and the Prophets. But when we are in misery, we would not have our enemies insult ouer vs : and therefore neither must we insult ouer them, when they are in misery.

This is that the Lord so severely commandeth in the Prophecie of Obadsab, Vers. 11, 12. Looke not, reioyce not, speake not proudly in the day of thy brother, in the day of his peregrination, in the day of his perdition, in the day of his anguise, in the day of his ruine, in the day of his calamite, in the day of his tribulation. And this is that, whereto Salomon exhorteth, Prou. 24.17. Reioyce not, when thine enemie falleth ; and let not thine heart be glad when he stumbelth. So Ecclesiasticus admonisheth, Chap. 7.11. Laugh no man to scorne in the bitterness of his soule. Holy Job, Chap. 31. 29. in the Catalogue of his comforts, reckoneth vp this for one ; that he never reioyced at the hurt of his enemie, nor was ever glad that any harme happened unto him, nor ever suffered his mouth to doe such a sinne as to wish him euill.

And now (beloued) if neither the precept of the Lord, nor the exhortation of Salomon, nor the admonition of the wise sonne of Syrach, nor the example of holy Job, can moue vs to the performance of this Christian duty, namely, not to reioyce at any that are in aduersitie : What shall I say ? Will the feare of punishment any whit amend vs ? Then remember we what the Wise-man saith, Prou. 17.5. He that resoyceth at the harme of another, shall not himselfe escape unpunished.

And thus much be spoken by occasion of the injunction for the proclamation, these words, Proclaime in the palaces of Alshod, and in the palaces of the Land of Ægypt, and say. Now followeth the tenour of the Proclamation, in these : Assemble your selmes upon the mountaines of Samaria, and behold the great tumults in the middest thereof, and the oppressed in the middest thereof.

Wherein three things are principally to be obserued :

One is, the calling of an assembly.

Secondly, the place for the assembly.

Thirdly, the end of their meeting.

The

The calling of the Assembly is first. You that are the Prophets of the Lord, dicite, say plainly and with a loud voice; say to the Princes of Palestina and of Egypt, Congregamini, Be yee gathered together; assemble your selues, Come and meet together vpon the mountaines of Samaria.

The mountaines of Samaria, are the place for this assembly. Samaria, for the most common vse of the name, is the City registered, 1 King. 16. 24. to be built by King Omrie, vpon a mountaine purchased by him of one Semer, called in the allegory, Ezech. 23. 4. Abolab, sister to Abolibab, named to be the head of Ephraim, Esai. 7. 9. It was a royll city of Israel, the Metropolis, the mother city of that kingdome. From it the coast adioyning, situate betwixt Galilee and Iudea, was named Samaria, and is accordingly described by Cosmographers, Ptolomee, Ortelius, Maginus and others: and from hence the kingdome of Israel came to be called the kingdome of Samaria, as 2 King. 17. 24. Where the King of Assyria is said to haue brought nations out of Babylon, and other places of his dominions, and to haue seated them in the cities of Samaria, that is, in the cities of the kingdome of Israel.

Thus may Samaria be either the whole Prouince, or the chiefe Citie thereof. And so may the mountaines of Samaria be either the whole Prouince, because the whole was mountainous, as Iosephus affirmeth, Lib. 3. de bello Iudaico, cap. 2: or they may betoken the chiefe Citie thereof, because it was seated on a mountaine. And then our Prophet saith, the mountaines of Samaria, as we say in Latine, flumen Euphratis, Urbs Roma, and herba Lapathi. As we say, the River of Euphrates for Euphrates, the Citie of Rome, for Rome, the herbe of Patience, for Patience: so may our Prophet here say, the Mountaines of Samaria, for Samaria. That by these Mountaines of Samaria the whole Prouince is to be vnderstood, it is the opinion of Saint Hierome, Remigius, Rupertus, with some other, with whom agreeth Petrus Lusitanus. Yet to Castrus it seemeth more probable, that the very Citie be here meant, as in the middest whereof many detestable villanies and enormities were acted. But both expositions may well take place. For if

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the chiefe citie of the Countrey were so flagitious, the rest of the Countrey could not be blameless.

Thus haue we the place for this assembly. But what is the end of their meetings? It is to behold the great tumults in the middest of Samaria, and the oppressed in the middest thereof. *Et videte, And behold.*

You, the Princes of *Palaestina* and *Egypt* hauing gathered your selues together vpon the mountaines of *Samaria*, *Videte, Looke about you.* It will bee a pleasant spectacle for you to see the great disorder of a people, whom you haue a long time hated. *Videte, looke about you therefore, Behold,* see, *מהות רבתה* *Mehumot brabbobh*, Whats that? *Insanias multas*, saith the old Interpreter; so Saint Hierome; See their many madnesses, *Savuasà nôra*, say the Septuagint, many miraculos and strange demeanours: *Oecolampadius* saith, *Stupenda multa*, many prodigious deportments. *Druſius*, *Strages multas*, many slaughters: *Caluin*, *Concussiones multas*, many concussions, violent and publike extortions. *Vatablus* and *Mercer*, *Contritiones multas*, many Contritions, bruſlings, or cursings of the afflicted. *Iunius* and *Piscator*, *Vexationes plurimas*, very many vexations: *Gualter*, *Tumultus multos*, many tumults: *Brentius*, *Tumultus magnos*, great tumults; Great tumults! Its our translation. See; See then, many madnesses, strange and prodigious behaviours, slaughters, concussions, contritions, very many vexations, many and great tumults. All these see.

In medio ejus, in the middest of Samaria. Yet is not this all, you are there to see. For see also *גנשכוקים* *Gnaschukim*, the oppressed in the middest thereof. For the oppressed *Caluin* hath *Oppressiones*, the oppressions; it is the marginall reading in our now-Bible. *Brentius* hath *Calumnias*; so hath *Oecolampadius*; Saint Hierome, and the *Vulgar Latine*, *Calumniati patentes*. Their meaning is, that in *Samaria*, in the middest thereof, *in penetralibus eius*, in the inmost parts thereof, there were many that were calumniated, were accused falsly, were appeached wrongfully, were charged maliciously, were reproached vniustly, were reviled injuriously. Such doing was

was there in Samaria, not onely in the country abroad, but also within the walls thereof. Every where did cruelty aduance it selfe, and so did Conetonsesse.

And thus haue I expounded the Proclamation; the words thereof; in which the Philistines and Ægyptians, Gentes extra Oceaniam Dei, prophane Nations, are cited to be witnesses, yea and Judges too, of the impurity and vncleannessse, that was in the Lords owne people, the people of Israel. My obseruation is,

God sometimes convinceth his owne people of impiety, by comparing them with forreine Nations.

Such a comparison is that, Jerem. 2. 10. *Passe ouer the Iles of Chittim, and see, and send unto Kedar, and consider diligently, and see if there be any such thing. Hath any Nation changed their Gods, which are yet no Gods? But my people haue changed their glory, for that which doth not profit.* It is a vehement expositation, and in the paraphrase may be thus: You, my people of the Jewish Nation, passe ye ouer unto Chittim, to the Macedonians and Cyprians, see of what Religion and constancy they are: and send ye unto Kedar, to the Hagarrenes, obserue them, marke them diligently. Can you finde, thinke you, any Nations so like your selues? so inconstant, so mutable? Is there any Nation in the whole world, that so rashly changeth her Gods? Gods! Gods of the Nations! They are no Gods, but Idols, the froth and skumme of mans braine. And yet are the Nations constant in the worship of these their false Gods, their no Gods. But you, you of the Jewish Nation, mine owne people; you haue changed your Glory. Me, the true, faithfull, and everlasing God, in whom alone you should haue gloried, Me haue you changed for a thing of nought. Be astonisched, O ye Heauens, at this: be ye horribly afraid, be ye very desolate, saith the Lord.

A like comparison is that brought by our Sauiour in the Gospell, Matth. 12. 41. Where from the example of the Ninivites, he inferreth the condemnation of the Jewes. The men of Nineveh shall rise up in iudgement with this generation, Luk. 11. 33. and shall condonne it: because they repented at the preaching of Jonas;

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Ionas; and behold, a greater than Ionas is here. The Nininites were Gentiles and Barbarians; the Jewes were Gods owne people: the Preacher to the Nininites was Ionas, a meere man and a stranger, but Christ God and man, of the line and race of David, was the Preacher to the Jewes: Ionas his preaching continued but for three daies, and the Nininites repented; Christ preached for three yeeres together, and the Jewes blasphemed. Therefore shall the men of Nineveh rise vp in iudgement with the Jewes, and shall condemne them.

Saint Paul likewise presteth the example of the Gentiles, the more to accuse the *Corinthians* of a grieuous sinne among them, *1 Cor. 5. 1.* It is reported commonly, that there is fornication among you, and such fornication, as is not so much as named among the Gentiles. The Gentiles, who know not God, nor have heard of the faith of Christ, will not commit so soule a sinne: and will you, Christians, you who hope for salvation by faith in Christ, will you defile your selues with such abomination? For the loue of God, for the loue of your owne soules, flye from fornication.

And thus haue you the confirmation of my second obseruation, which was:

God sometimes conuinceth his owne people of impiety, by comparing them with forreine Nations.

The vse of this obseruation may be, to teach vs, who profess the faith of Christ, that the glorious name of Christianity is but vaine and idle, if a mans life through his corrupt and dissolute behaviour, be not answerable.

Saint Augustine in his time propounded this question to an Auditory of his, in his second Sermon vpon the thirteenth Psalme: *Quans multos putatis, fratres mei, velle esse Christianos, sed offendit nulos moribus Christianorum?* My brethren, how many, thinke ye, there are, that would willingly become Christians, but that they take exception at the euill lines of the Christians?

Long after him great *Gregory*, *Moral.lib.25.cap.10.* complained: *Nonnulli fidem mediocriter tenent, sed vivere fideliter nullatenus curant;* Many there are that make profession of the

the faith of a Christian, but they take no care at any hand to liue the life of a Christian.

The life of a Christian, if you take it in its full perfection, is not such a kinde of life, as the Christians vs to liue at this day in the world; but such a life, as our Sauiour Christ liued, such as his Disciples liued, such as the holy Martyrs vnder the Primitiue Church did liue: a life that is a continual croffe and death of the whole man; whereby man thus mortified and annihilated, is fit to be transformed into the similitude and likenesse of God.

But where is the Christian, that now adayes liueth such a life? Hath not dissimulation and hypocrisie in a manner couered the face of the Earth? *Christis nomen auditis*, you heare the name of Christ, but where shall you see the man that liueth the life of Christ? *Crepamus Euangelium*, we cry, the Gospell, the Gospell; but where is he that yeeldeth obedience to the Gospell? *Doctrinam fides abducnamus*, we trumpet out the Doctrine of faith, but the discipline of a Christian life we exterminate, we banish. *Multa passim fides absque operibus*, euery where there is much speech of the efficacie of faith without workes; but where is the man that sheweth me his faith by his workes?

Beloued, what shall I say more? If we haue a delight to be called the people of God, if wee take any ioy in the name of a Christian, let it be our care to liue as it becommeth the people of God, as it becommeth Christians. If we shall so lead our lives, that our liues shall be to the vnbeleeuing Atheist, and blinde Papist, a horrour and a scandall, shall they not both, Atheist and Papist, rise vp in iudgement with vs and condemne vs? If vnder the cloake of Christian libertie, we liue pertulantly, lasciuiously, dissolutely, in gluttony, in drunkenesse, in shamebering, in wantonnesse, in whoredome, in luxuriosnesse, in strife, in maliciousnesse, in cruelty, in conetousnesse, and in other like enormities, shall they not both, Atheist and Papist, rise vp in iudgement with vs, and condemne vs?

Wherefore (dearely beloued) these enormities and the like, let them not once bee named amongst vs, as it becommeth

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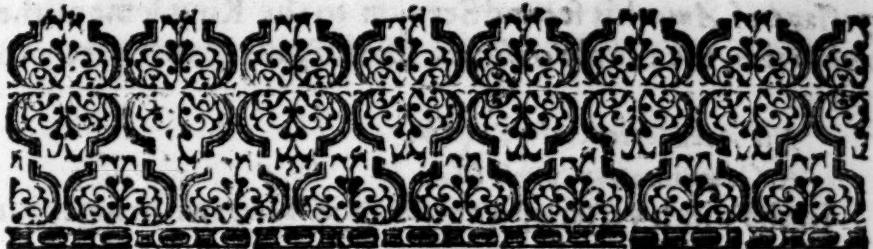
Saints.

*Ephes. 5.3.
Coloss. 3.12.*

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Saints. But put we on, as the elect of God, holy and beloued,
 the bowels of mercies, kindnesse, sanctimony and holinesse of life,
 humblenesse of minde, meekenesse, long-suffering, forbearing
 one another, and forgiuing one another, (if any man hath a
 quarrell against any) euен as God for Christs sake hath
 forginen vs. O ! Let vs thus doe, and our soules
 shall live. And that all of vs may doe thus,
 God Almighty grant vs of his grace for
 his welbeloued Sonne Iesus
 CHRIST his
 sake.

THE



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AMOS 3. 10.

For they know not to doe right, saith the Lord ; who stote up violence and robbery in their Palaces.

MEN are as fishes of the Sea, that haue no ruler ouer them : it is the complaint of the Prophet *Habakkuk*, Chap. 1. 14. Fishes of the Sea ! It is their property to devoure one another : the stronger and the greater devoure the weaker and the lesse ; so saith the Emperour *Justinian* the second, in *Cedrenus* his Annals. Saint *Ambrose* in his *Hexameron*, lib. 5. cap. 5. sheweth this to be true in two kinds of fishes ; in the *Scarus*, which some call the *Guilt-head* or *Golden-eye*, which cheweth like a beast ; and in the *Silurus*, the *Sheath-fish*, or *Whale of the river*. Among these, *Menor* est *majoris* est, the lesser is food for the greater, and the greater is set vpon by a stronger than he, and becommeth his food. So fares it with men. Great men set vpon their inferiours, and mightier than they vpon them. Such men, men for quality like fishes, devouurers one of another, cruell and covetous men, bore the sway in *Samaria*. It is plaine by this

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passage

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passage of Amos his second Sermon to the Kingdome of the ten Tribes, the people of Israel. Of this passage there are two parts:

An Accusation, vers. 9, 10.

A Commination, vers. 11.

In the ninth verse, apart of the accusation, two things haue bee[n] obserued:

An i[n]junction for a proclamation: Publish in the palaces, &c.
The proclamation it selfe. Assemble your selues, &c.

In the proclamation two sinnes were controlled:

Cruelty and Conetousnesse.

Their Cruelty appeared in their great tumults; their Conetousnesse in their oppressions. I gaue a touch at both in my last Sermon. I now goe on with the tenth verse, wherein these two enormities, Cruelty and Conetousnesse, are amplified by two Topickes; à genero, and à specie. From the Genus thus, They know not to doe right: and thus from the Species, They stow up violence and robbery in their palaces. That so it is God is witnesse, for יְהוָה נָמֵן לְבֹנָה, the Lord hath said it.

I beginne with the amplification from the Genus; They know not to doe right. Saint Hierome readeth according to the Hebrew, *Nescierunt*, they haue not knowne. So doe they who haue either nonnoverunt, as *Calvin*, *Gualter*, and *Brentius*; or nonnorunt, as *Vatablus*, *Mercer*, and *Piscator*: They ban[e]t not knowne. *Tremelius* and *Iunius* haue, *ut ignorant*, how they are ignorant; *Drusius* hath, *Nam nesciunt*, for they know not. There is our translation. They haue not knowne, or they are ignorant, and know not, *Facere rectum*, to doe right. So all saue *Jonathan*, who in his Paraphrase hath *Facere legem*, to doe the Law. The meaning is good; for whosoeuer knoweth not to doe according to the Law of God, he knoweth not to doe right.

They know not to doe right] *Omnino relatum facete nesciant*, saith Saint Hierome; they haue no knowledge at all to doe whatright is; no knowledge to doe any good at all. So then, they of Samaria, the people of Israel, are accused of Ignorance.

rance. Ignorance of the Law of God, and of doing thereafter, is here laid vnto their charge. It yeeldeth vnto vs this obseruation :

Ignorance of God and his revealed will, is a sinne that is damnable and to be avoided.

It is so. I proue it :

1. Because it is against the Commandement.
2. Because God expressly reproacheth it.

My third proofe shall be from the foulnesse of this ignorance.

First, it is against the Commandement, against the first Commandement, which is, *Thou shalt haue none other Gods but me.* Exod. 20. 3. The Commandement is negative. And the rule is, In the negative the affirmative must be vnderstood, and in the affirmative the negative. Thou shalt haue none other Gods but me, that's the negative ; the affirmative to bee vnderstood is, Thou shalt haue me alone for thy God : where our knowledge of God is commanded. We are to acknowledge him, that is, we are to know and confesse him to be such a God, as he hath reuealed himselfe to be in his word, and in his Creatures. Now as in this affirmative part the knowledge of God is commanded, so in the negative is the ignorance of God forbidden. This ignorance of God, is not only not to know, but also to doubt of such things as God hath reuealed in his word. And such is the ignorance of God that is forbidden in that first Commandement.

It is likewise forbidden, if *Polonus deceiue not,* in the 32. Psalmes, vers. 9. *Be ye not as the horse, or as the mule, which haue no understanding.*

Its forbidden in the Epistle to the Ephes. cap. 4. 17, 18. *Walke not from henceforth as other Gentiles walke in the vanity of their minde, hauing their understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their heart.* Walke not on in ignorance ; For as the knowledge of God is the true life of the soule ; so on the other side, the ignorance of God is the death of the soule.

Hence is that of Saint Paul, i Tbes. 4. 13. *I would not haue*

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you ignorant, brethren, concerning them which are asleepe, that you sorrow not, evn as others which haue no hope. It seemeth the Thessalonians were in great heauinesse, and mourned out of measure when they beheld the persecution of the Church among them. In this their heauinesse and mourning they grew towards mistrust, and to be like the Heathen, which had no hope. This abuse of theirs grew of ignorance, for that they knew not the happy estate of such as die in the Lord. Saint Paul to reforme this their error, saith, Brethren, I would not haue you ignorant concerning them which are asleepe. Be ye not ignorant what is become of them; what God hath done for them. God hath tried them as gold, and made them worthy for himselfe. Its ignorance that makes you heavy, because you know not what is become of the dead. Be ye not ignorant concerning them, and your heauiness will be turned into ioy. And let this suffice to haue beene spoken to shew, that in respect of the Commandement, Ignorance of God, and his holy Will, is damnable, and to be avoided.

So is it in regard that God hath expressly reproved it. There is a sharpe reprove of it, *Esay 1.3.* The Oxe knoweth his owner, and the Asse his masters Crib, but Israel hath not knowne, my people hath not vnderstood. *Quid stolidus bone, quid stupidi asino?* What is more foolish than the Oxe, what more stupid than the Asse? Yet those bruit beasts doe know them, by whom they are fed and nourished; but Israel, the Lords owne people, know not the Lord their God. Not much vnlike is that, *Ierem. 8.7.* The Storke in the aire knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obserue the time of their comming, but my people knoweth not the judgement of the Lord. My people, Israel, is more ignorant of my iudgements, than those birds are of their appointed seasons. Both these reprooves are comparatiue. In the first, is Israel compared vnto beasts; in the second, to birds. Beasts and birds haue more knowledge than Israel.

But the reprove is absolute, *Ierem. 4.22.* My people is foolish, they haue not knowne me: they are foolish children, and haue no understanding: they are wise to doe euill, but to doe well

well they haue no knowledge. As absolute is that, *Ierem. 9. 3.*
They proceed from euill to worse, and haue not knowne me, saith
the Lord. They haue no understanding, they haue no know-
ledge, they haue not knowne me, saith the Lord. These, and
the like reprooves of the ignorance of God, from Gods owne
mouth, may serue for my second proove, that the ignorance of
God is damnable, and to be avoided.

My third proote I take from the foulenesse of this igno-
rance. The foulenesse thereof I discouer in one position. The
position is ; *The ignorance of God, and of the things revealed
in his holy Word, is a punishment of sinne, a cause of sinne, and
sinne in it selfe.* The position hath three branches. I shall en-
deuour to speake of each in their order.

The first branch is : Our ignorance of God and of things
revealed in his holy Word, is a punishment of sinne. It is a
punishment of that sinne, which by the default of our first Fa-
ther, *Adam*, was from him deriued downe to vs ; and that is
originall sinne ; by reason whereof we are all borne blind : blind
in our vnderstanding, blind in our will, and blind in our affec-
tions. There is no faculty of our soule which is not disabled
by this sinne.

The chiefeſt faculties of our soule are three, *Mens, Volun-
tas, Affectiones*; the Vnderstanding, the Will, and the Affec-
tions. *Mens*, Our vnderstanding is by this sinne disabled:
For it labours with a defect, or want of light or knowledge,
and with a want of sanctitie or holinesse ; that quality, by which
light or knowledge in the vnderstanding should be seasoned, as
indeed it was at mans first creation.

That in the often repetition of the names of light and know-
ledge I seeme not tedious, may it please you to take what I shal
speak of the one, as spokē of the other also. For between light &
knowledge in the vnderstanding, I put no essentiall difference.

Now I note in the vnderstanding a twofold light ; the one
natuſall, the other Spirituſall.

The Natuſall is defective and wanting, not vniuersally,
but in part only. For notwithstanding our firſt fathers fall,
there doe yet remaine in the unregenerate man, certayne ge-
nerall

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veral notions of good and euill things commanded or forbiden in the Law of God. And these notions are such, that they make man vnexcusable, siche they are both maimed and corrupted. The defect or want of this *Naturall light* is proued, Rom. 1. 21. *When they knew God, they glorified him not as God.* They knew God, there is the light of their vnderstanding; they glorified him not as God; there is the defect and want of that light, the maiming, the corruption of it.

The *spirituall light* of the vnderstanding, that is likewise defective and wanting, not as the *naturall light*: in part only, but vniuersally. This is proued, 1 Cor. 2. 14. *The naturall man receiueþ not the things of the spirit of God, for they are foolishnesse vnto him, neither can he know them, because they are spiritually discerned.* Ψυχὴς ἀργεῖται, The naturall man, man of himselfe in his pure naturals, ruled only by nature, reason, and sense, without grace, without the Spirit of God, man unregenerate, is altogether destitute of the *spirituall light* of the vnderstanding.

Besides this want of light in the vnderstanding, whether *naturall* or *spirituall*, there is also *tarentia sanctitatis*, a want of holinesse, wherewith the forenamed light ought now to be, as once it was, seasoned. The want of this holinesse is manifested, Rom. 8. 7. where you shall find, that whatsoever light or knowledge is in man, it is all *uncleane, impure, and prophane;* the Apostles words are Τὸν γένους τῆς σαρκός, *The wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither indeed can be.* Not subject to the Law of God, nor can be subject to it! What! Can man exempt himselfe from subiectiōn vnto God? No: be he never so rebellious, he must abide vnder Gods dominion. But the meaning of the Apostle is, to note such a rebellion of mans corrupt nature, as is not subject according vnto order, as giues not orderly subiectiōn vnto God. Thus there is in man a want of that holiness wherewith the light of his vnderstanding should bee seasoned.

What I haue now delivered de mente, concerning the minde or vnderstanding, which is a *speculatiue facultie* of the soule, the

the same may be spoken *De voluntate & affectionibus*, of the will and affections, which are practical faculties of the same. And therefore as in the vnderstanding there is a defect of light and sanctitie, so is there in the will and affections, even the absence of created holinesse. Nor is there in these faculties of the soule only an absence of light, knowledge, and sanctitie; but also the presence of their contrary qualities, as darknesse, ignorance, and sinsulnesse.

If the light be put out, darknesse comes in place; if knowledge be departed, ignorance succeeds; if holiness be lost, sinfulness will domineere. Prooofs hereof there are many in holy Scripture. But in this *sunshine* I need not light a candle. I haue said enought to shew, that ignorance of God and his will is in all the powers and faculties of the soule of man, a punishment of sinne, of originall sinne. But this punishment of sinne is generall, its common to all men, for as much as all men haue sinned in Adam.

I adde further, that Ignorance is also a punishment of actual sinne. Sometimes its so. Then it is so, when a man for some particular offence is more and more blinded, and deprived of the knowledge of God and his truth. So God punished the Gentiles with ignorance, *Roms. 1. 24*. Because when they knew God, they glorified him not as God, therefore God gave them up to uncleanness through the lusts of their owne hearts to dis honour their owne bodies betweene themselves. So they became vaine in their imaginations; and professing themselves wise, they became fooles. And so God punished the wicked among the Thessalonians, *2 Thes. 2. 10*. Because they received not the truth, that they might be saved, therefore God did send them strong delusions, that they should believe lies. Thus is ignorance the punishment also of actual sin. And now is the first branch of my position cleare:

Ignorance is a punishment of sinne; evermore of Originall, and sometimes of Actual sinne.

The next branch is: Our ignorance of God and his truth is a cause of sinne.

Ignorance is a cause of sinne. For whosoever knoweth not Aquin. I. 2. q. 76. art. 1.

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God,

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Aquin. I. 2. qn.
84. art. 1. 2.

God, he cannot worship God, he cannot but serue strange Gods. We see that in the Galatians, chap. 4. 8. who therefore did seruice to them who by nature were not Gods, because they knew not the true God, Rom. 3. 11. The like collection is made from some words in the fourteenth Psalme, that therefore men seeke not God because they know him not. There is none that understandeth, there is none that seeketh God. In bothe places Saint Paul makes Ignorance to be the mother of superstition and idolatry. Men know not God; therefore they seeke not God, but serue strange Gods. Thus is ignorance a cause of sinne, I say, a cause of sinne, as one sinne may bee a cause of another. And one sinne may be a cause of another diuers waies.

1 One sinne is the cause of another, in as much as for a sinne committed, the grace and presence of the Holy Spirit leaueth and forsaketh vs. It being departed, we cannot but runne into soule and filthy sinnes. If our stay by which alone we are supported in the way of godlinesse be taken from vs, how shall we stand?

2 One sinne is the cause of another, in as much as God punisheth sinne with sinne; as when God gaue vp the Gentiles to their owne hearts lusts, to uncleannesse, to defile their owne bodies betweene themselues, Rom. 1. 24. as euen now you heard.

3 One sinne is the cause of another, in as much as by committing of any sinne, we are drawne on againe to doe the like, and to ingeminate and double action vpon action, vntill at length we make the sinne habituall vnto vs.

4 One sinne is the cause of another, in as much as it cannot be, that a sinne should be committed without attendants. In which sense the Apostle, I Tim. 6. 10. faith of Φιλαγγεία, that it is εἰς μάρτυρις ἀγωνῶν; he saith that Covetousnesse, or the loue of money, is the root of all euill. They that will be rich, saith he, fall into temptation and snares, and into many foolish and noisome lusts, which draw men into perdition and destruction; for the loue of money is the root of all euill, which while some lusted after, they erred from the faith, and pierced themselves thorow with many sorromes.

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5 One sinne is the cause of another, in as much as for one, the other is committed. Pilat for ambition condemned Christ, Judas for money betrayed his Master, and Balaam for a like reward cursed Gods people. So many waies may one sinne be said to be the cause of another.

Now our ignorance of God is a cause of sinne the fourth way, namely as it is not without attendants. You heard even now that Paul makes it to be the mother of superstition and idolatry. I may say it is the mother of all heresies and errors. To this purpose Saint Hierome in a proeme of his to the Virgin Eustochium before his Commentaries vpon Esay saith, that the ignorance of the Scriptures, is the ignorance of Christ. If, saith he, according to the Apostle Paul, Christ be the power of God, and the wisdome of God, and hee that knoweth not the Scriptures, knoweth not the power of God, nor his wisdome, Ignoratio Scripturarum ignoratio Christi est; the ignorance of the Scriptures, is the ignorance of Christ. It is so worthy a saying, that it is put into the body of the Canon Law, Dist. 38. C. Si iuxta. Thus much for the second branch of my position, wherein I affirmed, that Ignorance is a cause of sinne.

1 Cor. 1.24.

The third branch is: Our ignorance of God, and his truthe, is in it selfe sinne. Here the Schoolemen doe distinguish. There is one kinde of ignorance in such men as may know and will not: another in such as may know and care not; a third in such as would know, but cannot. The first is an ignorance by wilfulness, the second by negligence, the third by necessity. The first and second they hold for sinnes: the third they excuse, yea they deny it to be a sinne.

Aquin. I. 2. qu.
76. Art. 2.
Lombard. Sent.
lib. 2. dist. 22.
c. est autem,

To their iudgement concerning the two former kinds, we give our assent. It is a malicious sinne, a sinne of commission, a very heinous sinne, when men may know and will not. It is a negligent sinne, a sinne of omission, yet a grievous sinne, when men may know and care not. But their opinion touching the third kinde we allow not. What if a man would know, and cannot, is he therefore simply and absolutely excused? No; he is not. Its a truthe, and all the powers of Hell shall

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not be able to preuaile against it : who soever knoweth not what he ought to know by the Law of God, he is holden in *αιρωνία*, he transgresseth the Law of God. And every transgression of the Law of God is sinne. This truth is sealed by the holy Spirit in the mouth of Saint John, 1 Epist. chap. 3. 4. *Η αγνοία διν οι αιρωνία, Every transgression of the Law is sin.*

The Text of Scripture which they allege for their opinion is, Ioh. 15. 22. There saith Christ, *If I had not come and spoken unto them, they shoulde not haue had sinne, but now haue they no cloake for their sinne.*

My answer is : These words make nothing for them. For Christ by saying so, doth not absolutely excuse the Jewes from sinne vpon the condition that they had not beene able to haue heard Christ. The excuse which Christ fitteth to them serues onely to excuse them from the greatnessse and grievousnesse of sinne, as if he had thus said, *If I had not come and spoken unto them, they shoulde not haue had sin; sin, that is, so grievous sinne as now they haue, since they haue heard me, and yet doe continue in their obstinacy, refusing to give assent to the truth, which I haue told them from my Father. They shoulde not haue had sinne; Sinne in comparison they shoulde not haue had. Their sinne of ignorance shoulde haue beene none in respect of their sinne which now they haue.*

The place may receiuē light from Christ's owne mouth, Luk. 12. 47. Our Sauiour there affirmeth, that the servant which knoweth his masters will and doth it not, shall bee beaten with many stripes; with more stripes than he shall that knoweth not his masters will, and therefore doth it not. Where we are put in minde of two sorts of sinners : Some there are that know the will of their Lord; and some that know it not. Both are sinners, and are to be beaten for their sinnes; they with more stripes; these with fewer. And these to whom fewer stripes are assigned, are of three sorts. For either they know not their Lords will, because they will not know it; or they know it not, because they care not to know it; or they know it not, because they cannot know it.

They which know not their Lords will because they will not know

know it, their ignorance is, as the Schoolemen call it, *Ignorantia affectata*, an affected ignorance. These shut their ears when God calleth, and being housed in their security, will not step to the doore to see if the Sunne shine. This ignorance resideth rather in their will and affections, than in their understanding part. These are wilfully ignorant, saith Peter, 2 Ep. 3. 5. They know but will not know, and they run with broad eyes vnto destruction.

They which know not their Lords will because they care not to know it, their ignorance is *Ignorantia crassa vel supina*; a grosse, idle, wretchedesse, and negligent ignorance. And they that are thus ignorant, doe also trace the high way to the pit of destruction: and there shall they be sure to be beaten with many stripes.

They which know not their Lords will, because they cannot know it, their ignorance is called *Ignorantia invincibilis*, an invincible ignorance, and its called invincible, saith Biel, not because it is simply so, but because it remaineth, after a man hath done all he can to remoue it: and this ignorance, saith he, doth simply excuse a man from sinne, *Non solum in tanto, sed in toto*, it excuseth wholly from sinne. So he and the rest of the schoole.

But by their leaves it is their error; and stands convicted by that laying of our Saviour already produced, *The servant that doth not his Masters will, by reason he knowes it not, shall be beaten with stripes, though fewer.*

But say an ignorance is invincible, an ignorance of necessity, an ignorance that a man would, but cannot remoue: shall not such an ignorance excuse? No, it shall not, For all men are bound by the Commandement to know God. That some men know him not, nor can know him, it is not Gods faulr, but the fault of their owne parents, and consequently their owne fault. Adam had the perfect knowledge of God imprinted in his nature: but through his owne default he lost the same for himselfe and his posterity. A man may not for this complaine against Gods justice, since that our first sinne hath deserved a greater punishment. I say then, that this invincible ignorance

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ignorance cannot excuse à toto; it may à tanto. It may be some excuse for the degree and measure of the sinne, but not for the sinne it selfe. And this may serue for the illustration of the third part of my position, wherein I affirmed, that our ignorance of God and his truth is of it selfe sinne. Now the whole together stands good: *Our ignorance of God, and of the things revealed in his holy word, whether it be an affected and a willfull ignorance, or a negligent and carelesse ignorance, or an invincible and a necessary ignorance, is an effect and punishment of sinne, it is a cause of sinne, and is in it selfe sinne.* It was bred by transgression, it doth breed transgression, and is no lesse than transgression of its owne nature. So foule a thing is ignorance. And therefore in this respect also its true, that *Ignorance of God and his revealed will is a sinne that is damnable and to be avoided.*

My obseruation thus established; Let vs now see what profit may from hence redound vnto vs.

First, this may serue to warne all Ministers of the Word, that they be carefull to root out ignorance out of the mindes of the people, and to plant the knowledge of God among them. The Minister that neglects his duty, and either through insufficiency or idlenesse, suffereth the people to goe on in the waies of darknesse to their perdition, he becommieth accelsary, yea a principall cause of their destruction.

Secondly, this may teach vs all to detest this ignorance of God and his revealed will, and to seeke by all meanes to know God. They that content themselves to liue in their ignorance, and voluntarily submit themselues to be led by blind guides, such as cannot enforme them in the waies of the Lord, their estate is lamentable. Beloued, it is euery mans duty to haue care of his owne soule, though others should neglect it. You shall do well to account this one thing necessary, to be instructed in the knowledge of Gods truth, and preferre it before your worldly affaires. Should you want this precious pearle of Gods Word, you would rather sell all you haue to purchase it, than content your selues to be without it. Now you haue it brought home vnto you, will you not make the best of it?

Thirdly,

Thirdly, it may serue to reprove a Popish practise, by which they endeouour by all meanes possible to keepe the people in *blindnesse* and *ignorance*, by taking away from them the light of Gods Word both read and preached ; that so keeping them blind-folded, they may doe with them at their pleasure, and like carriion Crowes hauing picked out their eyes, may make a prey of them.

What else meane they, when they teach, that *Ignorance is the mother of devotion*? I know that N. D. in his *Wardword* Pag. 18. denieth this to be taught by any Catholique. Hee saith it is forged by some Minister of ours, and laid vpon them. But he seemeth to haue beene past shame in denying that, which is so openly knowne. A Deane of *Pauls*, Doctor Cole by name, one chosen not onely to maintaine the assertions of the *Papists* against the *Protestants* in a disputation at *Westminster*, but appointed by the *Bishops* and other his Colleagues, to be the mouth for them all ; whose speech in the end, they all being asked, did auow to be the minde and saying of them all : euен he in that honourable assembly of the *Councell and Nobles*, and frequent concourse of the *Commons*, did with great vehemency maintaine this position in these words : I say, *Ignorance is the mother of devotion*. See, this Popish Doctor, appointed by the consent of Popish *Bishops* and other his Colleagues to be their mouth, and auouched, to haue spoken nothing, but what was the minde and saying of them all, saith peremptorily, that *Ignorance is the mother of devotion* ; yet the Author of the *Wardword* shamelessly denieth, that the *Papists* haue any such assertion.

All the harme I wish them, is, that they had no such. But it appeareth by the whole practise and policy of that side, that they are fully perswaded, that without deepe *Ignorance* of the people, it is not possible for their *Church* to stand. Therfore as *B. Jewel* in his *Reply to Master Harding*, Art. 37. hath well obserued, they chase the simple from the *Scriptures* ; they drowne them in *ignorance*, and suffer them vtterly to know nothing ; neither the profession they made in *Baptisme* ; nor the meaning of the holy *Mysteries* ; nor the price of Christis bloud ;

nor

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nor wherein, nor by whom they may be saved: nor what they desire of God, either when they pray together in the Church, or when they privately pray alone. Verily it is with them, as it was with the Scribes and Pharisees, those Hypocrites, vnto whom a woe is denounced by our Saviour, Matth. 23. 13. They shut vp the Kingdome of Heauen before men. For they neither goe in themselves, neither doe they suffer them that wuld, to enter. For all the faire shewes they make, for all they curiously paint ouer this rotten post with the colours of their deuotion; yet the truth is, by depriving the people of knowledge, they deprive them also of salvation, and make them subiect to viter destruction: and so by consequent they make themselues guilty of the sinne and ruine of the people of both which they haue beene the principall causes.

I haue purposely beene liberall in setting before you the amplification from the *Genus*: nor need I beg pardon for prolixity. It was necessary for this Text; no lesse for these times. Now followeth the amplification from the *Species*; who store vp violence and robbery in their palaces.

הַאֲזָרִים *Haotzerim* in the originall is from the root אָזַר *Aizar*, which signifieth to treasure vp, to board vp, to store vp, to lay vp as in a store house. And accordingly runne the translations: the Greeke, Οι θησαυρίζοντες, who treasure vp. So the old Latine, *Thesaurizantes*; Drusius, qui thesaurizant; Tremelius, Piscator, and Buxtorfius, qui thesauros faciunt: all these are for the gathering or making of treasures. Varabius and Mercer haue, qui recondunt, who lay vp: Targum hath *Implentes collaria sua*, filling their Cellars or storehouses. Our English translation is for storing vp. But what is it that is thus treasured, laid or stored vp?

חָמָס וְשָׁנָדֶה *Chamas vaschod*. *Chamas* with the Greekes is ἀδίνια, Unrighteousnesse; with the old Interpreter, Iniquitas, its Iniquity; with Caluin, Oecolampadius, and Gualter Rapina, its Ravine; with Brentius *Iniuria*, its Injury; with Tremelius, Drusius, and Piscator, *Violentia*, its Violence; and so it is with vs. So, see stored vp in the first place, *Unrighteousnesse, Iniquity, Ravine, Injury, and Violence*. Next is,

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¶ Schod : and that is likewise diversly translated : with the Greekes it is Ταλαιπωεια, Misery ; with the old Latine it is Rapina, Rauine ; with Calvin and Galter, Prada, a prey, booty, or spoile ; with Brentius, Deuastatio ; with Tremelius and Piscator, Vaftatio ; with Drusius and Oecolampadius, Vaftitas, a wasting, a spoiling, a ransacking ; with Vatablus and Mercer, Direptio, a polling, pilling, or robbing ; with vs it is Robbery. So, see stored vp in the second place, Misery, Rauine, Preyes, Booties, Spoiles, Wasting, Ransacking, Polling, Pilling, Robberie.

But where is all this to be seene? Er ταῖς ξενεσίαις αὐτῶν, in their places, so the Septuagint: *in edibus suis*, in their houses, so the Vulgar: *in palatijs suis*, in their palaces, so all the rest; and this last best agreeth with the Hebrew. Thus haue you the exposition of these words from their diuers readings.

The manner of speech which our Prophet here useth would be observed: *They store up violence and robbery in their palaces.*] But how can violence and robbery be stored up? In their effects they may. By violence and robbery understand the effects of violence and robbery; goods, riches, and treasures gotten by violence and robbery; and these were too familiarly stored up.

They store or treasure vp violence and robbery, that is, they gather together treasures of violence and robbery. And wee say, treasures of violence and robbery, as Salomon saith, treasures of iniquity, Prou. 10. 2. The treasures of iniquity profit not. By treasures of iniquity, hee meaneth such treasures as wicked men doe get by wicked meaneſ, contra ius fasque, against right and reason. The like phrase our Sauionr vleth, Luk. 16. 9. Make to your selues De mammona iniquitatis, of the Mammon of vnrighteousnesse, or of the riches of vnrighteousnesse. By the mammon or riches of vnrighteousnesse, he meaneth such riches as vnrighteous men doe get by vnrighteous or vnlawfull meaneſ.

So here may we call the treasures of violence and robbery,
such treasures as violent and cruel men, such as covetous men
and robbers doe gather together by pilling, by polling, by

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robbing, by waging, by spoiling, by ransacking the poore, fatherlesse, widowes, and other distressed persons. And these riches thus gathered together they lay vp in palatijs suis.

In their palaces] By mentioning their palaces our Prophet here taxeth and twiteth the great ones of Israel, as if they had built stately and sumptuous houses, *Ex pauperum sanguine*, saith Mercer, of the blood of the poore; yea saith Quadrasius, *Ex pauperum visceribus*, of the very bowels of the poore; *Ex bonis rapto partis*, by goods gotten from the poore by catching and by pillage. And he further intimateth that all this couetous and cruell dealing against the poore was from their great ones, Kings, Princes, Nobles, and Magistrates, whose duty it was, not onely not to haue committed such enormities, but also to haue defended the poore from all such violence and wrong: as Petrus Lusitanus hath well obserued.

Here then are the rulers of Samaria accused of violence and robbery, iust as the rulers of Ierusalem are, *Esay 1. 23.* *Thy Princes are rebellious and companions of theenes: Every one lonelh gifts and followerth after rewards: they judge not the fatherlesse, neither doth the cause of the widow come unto them.* Whence my obseruation is:

Magistrates, rulers, men in authority, such as grow to wealth by oppression, bribery, and vniust dealing, may from hence be noted to be men of violence and robbery.

What? can Magistrates be robbers? Yes, they can be and are so, if they deale vniustly. Soe verely Saint Augustine, *De Ciuitate Dei*, lib. 4. cap. 4. *Remotâ iustitia, quid sunt regna, nisi magna latrocinia?* Away with iustice, and what are Kingdomes but mighty Robbins?

Elegantly and truly did the pirate reply to Alexander the great. Alexander asked him, *Quidei videretur, ut mare habere infestum?* What he meant to be so troublesome at Sea to rob all that passed by? The Pirat freely and stoutly replied; *Quid tibi ut orbem terrarum?* Nay, what meane you Alexander, to be so troublesome to rob all the world? What I doe, I doe it but with one ship, *Et latro vocor, and must be called a sheefe:* you

you doe the like with a fleet, with a number of ships, and you must be called Emperour. The onely difference betweene vs is : I rob out of necessity to supply my wants ; you out of your vnmearable couetousnesse.

Of Magistrates in Courts of Justice, if they be corrupt, Saint Cyprian Ep. 2. ad Donatum gives this censure : *Qui sendet criminis vindicat turpis, admittit, & ut rem innocens pereat, sit nocens iudex.* It is significantly Englished by Democritus Iunior : See a Lambe executed and a Wolfe pronounce sentence ; *Latro arraigned, and Fur sit on the bench ; the Judge severely punish others, and doe worse himselfe.* Such Judges may justly be noted for men of violence and robbery. But my speech is not to such, for they heare me not.

It is to you, beloved. Shall I say, that among you there are men of violence and robbery ? I auow it not ; yet flatter not your selues. He that filcheth or pilfereth, the least pinne, point or sticke of wood from his neighbour, he that moueth ancient bounds, the ancient bounds which his fathers haue made, *Mark. 10. 19.* *Pron. 22. 18.* with a purpose to encroach vpōn his neighbours land ; hee that stealeth another mans wife, childe or seruant ; hee that committeth sacrilege in detaining the rights of the Church ; *1 Tim. 1. 10.* *Ios. 7. 19.* he that transgresseth thus, or thus, he may goe for a man of violence and robbery.

Dearely beloved, if any of you hath beene ouertaken with these or the like transgressions, looke into your owne hearts ; examine your selues in what measure you haue or doe transgresse. For we must not feare to tell you, you doe offend. And if your conscience tell you, your offence is great, runne not headlong into Hell without returning. *Vita non est nisi in Conuersione*, saith Saint Bernard ; There is no hope of life, but by turning to the Lord. And your turning to the Lord must bee by true and vnfained repentance. So turne unto him ; and if thou be a Publican, thou maist become an Evangelist ; if a blasphemer, an Apostle, if a sheefe and robber, a possessor of Paradise.

And so much be spoken of my second part, the speciall amplification of cruelty and couetousnesse, the sinnes of Samaria,

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ria, taken from their violence and robberies, treasured vp in their palaces.

My third part is the ratification of the whole accusation. יְהוָה צְדָקָה נָא Neum Iehouah, the Lord hath said it. They know not to doe right, saith the Lord, who stote vp violence and robbery in their palaces. Saith the Lord.

See, the Lord is not idle in the Heauens, as some imagine, but takes notice of what is done here below. He beholdeth the great tumults that are in Samaria, and the oppressions there, their violence and robberies he beholdeth. My obseruation hereshall be that, Job 34. 21. *The eyes of the Lord are upon the waies of man, and he seeth all his goings.*

He seeth all. He seeth our sinnes in the booke of Eternity, before our owne hearts conceiued them. He seeth our sinnes in our hearts, as soone as our inuentions haue giuen them forme. He seeth our sinnes in action on the Theater of this earth, quite through the scene of our liues: and hee seeth them to our paine, when his wrathful eye takes notice of them, and his hand is lift vp to punish them. He seeth them all. There is nothing so secret, nothing so abstracted from the senses of men, *Vt creatoris aut lateat cognitionem, aut effugiat potestas rem*, that it may either lurke from the eye, or escape the hand of God; August. de Cinit. Dei, lib. 22. cap. 20. As plaine is that, Job 34. 22. *There is no darknesse nor shadow of death, where the workers of iniquity may hide themselves.*

The Powder-traitors in the mine and Cellar, were not un-seene to the reuenging eye of God. The villaines of the cloisters were all naked vnto him. As darke as their Vaults were, his all-seeing eye descrid their filthinesse, and laid waste their habitations. The obscurity of their Cells and Dorters, the thicknesse of their walls, the closenesse of their Windowes, with the cloake of a strict profession, couering all, could not bide their sinnes from the eye of Heauen.

Nor can our sins be hid, though done with greetest secrecy. Sinne as closely as thou canst, there will bee witnessess of thy sinne; *Videt te angelus malus, videt te angelus bonus, videt & bonis & malis major angelis Deus*; Bernard. de conuers. ad Clericos.

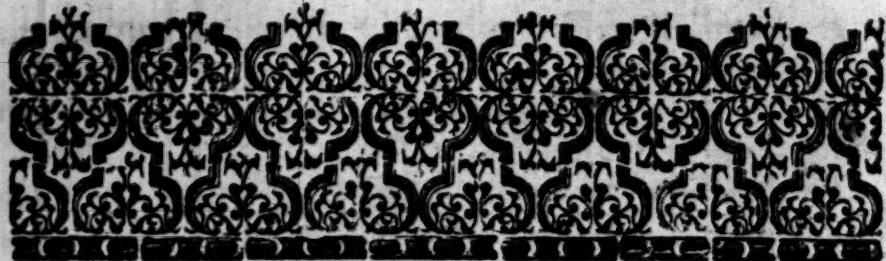
ricos cap. 16. The bad angell sees thee, and the good sees thee, and he that is better than the Angels, farre aboue all principalities and powers, God Almighty, he sees thee.

Wherefore dearely beloved, let our conuersation with men be, as in the sight of God. And sith in this mortality we cannot but sinne, let vs endeuour to see our sinnes, to know them, to confess them, to bewaile them, and cry we to God to giue vs grace to lay hold vpon Jesus Christ his Sonne,

that beleevung we may be saued by his righteousnesse. Good God pardon our sinnes, giue vs faith, change our liues to the better, for thy bleſſed name and mercies sake; euен for Jesus Christ his sake. Amen.

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AMOS 3. 11.

*Therefore thus saith the Lord God, An aduersary there shall be
even round about the Land: and hee shall bring downe thy
strength from thee, and thy palaces shall be spoiled.*



His third part of this third Chapter, but second Sermon of Amos to the kingdome of the ten Tribes, I stiled an 'Epjaenia, an Exhortation, pertaining to the proposition deliuered in the second verse. It amplifieth the iniquitie of the Israelites from the testification of forren nations: as thus; You, you of Israel, your sinnes are so notorious, so grosse, so palpable, that very strangers, Philistines, and Egyptians, may take notice of them. Sith you of your selues are not touched with a conscience of your euill deeds, them, the Philistines and Egyptians, I call as witnesses and Judges of your impurity and vncleanness. It is the scope of this passage.

The passage consisteth ¹An Accusation, vers. 9, 10.
of two parts, ²A Commination, vers. 11.

In

In the ninth verse, a part of the *Accusation*, two things haue beeene obserued :

An Injunction for a *Proclamation*, Publish in the palaces at Ashdod, and in the palaces in the Land of Egypt, and say.

The *Proclamation* it selfe; Assemble your selves upon the Mountaines of Samaria : and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

In the *Proclamation*, two sinnes were controvuled: *Cruelty*, and *Conetousnesse*. Their *Cruelty* in their great tumults ; their *Conetousnesse* in their oppressions.

In the tenth verse, the other part of the *Accusation*, those two enormities, *Cruelty* and *Conetousnesse*, are amplified from two Topicke; à genero, & à specie; from the *Genus*, thus: They know not to doe right. From the *Species*, thus: They stote up violence and robbery in their palaces. That so it is, God is produced for witness, for Neum Iehouah, The Lord hath said it.

These particulars yeelded materialls for my two former Sermons. Now from the *Accusation* I proceed to the *Combination*, vers. 11.

Therefore thus saith the Lord God, An aduersary there shall be even round about the Land: and he shall bring downe thy strength from thee, and thy palaces shall be spoiled.

The words are a denunciation of punishment: concerning

which we may obserue, {
 The Cause.
 The Author.
 The Punishment it selfe.

The Cause is implied in the particle, Therefore..

The Author is the Lord God.

The Punishment, is a conquest {
 1 By the Siege.
 2 By the Victory.
 by warre, and is described,
 3 By the Spoile.

An aduersary there shall be even round about the Land: there is the Siege, the whole Land beset round about.

And he shall bring downe thy strength from thee: there is the Victory, the ouerthrow of their strong men.

And thy palaces shall be spoiled. The Spoile is at the lust of the con-

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conquerour. An adversary there shall be euern round about the Land, and he shall bring downe thy strength from thee, and thy palaces shall be spoiled.

I haue shewed you the limits and bounds of my future discourse. I will handle them as they lyce in order, beginning with the cause of the punishment, implied in this particle, Therefore.

Therefore] It is a particle besetting a *Commination*. It hath relation to the former verses, and pointeth to the sinnes there touched : to the great tumults in the middest of Samaria, and the oppressions there, vers. 9. to the ignorance of God, and his will; to their violence and robbery stored up in their palaces, vers. 10. The relation that this particle hath to those sinnes, sheweth that those sinnes are the cause of the punishment here denounced : as if our Prophet had thus spoken : Because you, that are the Princes and Potentates of Samaria, doe oppresse the poore and needie, Therefore will I bring against you mightier than your selues, that shall oppresse and spoile you.

Therefore ! The obseruation is,

Sin is the cause of all the euill that befalleth man in this life.
In this my Thesis, by euill I understand *malum poena*, the euill of punishment, or the euill of affliction. Affliction or punishment, whereof sinne is the cause, is two fold, internall or externall ; either inward or outward. The inward pertaineth to the minde, the outward to the body. For the punishment of sinne is to be measured and defined, not only by the torments of the body, or by the mortality of this life, but also by the most grieuous affliction of the soule : as by the crookednesse, obliquicie, and blemish of the soule, by an euill conscience, by the wrath of God which is importable ; by the guilt of sinne, whereby wee are obliged to punishment ; by vicious habits whereby we are inclined to a multitude of sinnes. *Fæcundum est peccatum; non ibi definit, ubi incipit.* Sin is fruitfull ; if it once begin, it leaues not there ; the worst thing of it is behinde, euen the extreme anguish and horrour of the soule.

Againe, affliction or punishment, whereof sinne is the cause, is either publike or private.

Publike

*Publike afflictions, I call such wherof many men at once haue a sense and feeling : Such are the floods of great waters ; the ruine of Cities by earth-quakes ; the waste done in them by fire, warre, euill beasts, pestilence, famine, tyrannie, persecution, the death of good Princes, heresie, schisme, euery common ini-
sery. All these are publike.*

*Private afflictions are such, as priuate men in their owne par-
ticular doe suffer ; as sicknesse, griefe, infamie, pouerty, imprison-
ment, death.*

Of all these afflictions or punishments, whether publike, or priuate, or outward, or inward, sinne is the cause.

Sinne ! It is *causa vngnata punitio*, it is *efficiens impellens* ; it is the impulsive cause of all afflictions or punishments : it fetcheth downe vengeance from the Maiestic of Heauen. It brought that same uniuersall deluge vpon the whole world, Gen. 7. 17. It brought downe fire and brimstone vpon Sodome and Go-
morrah, Gen. 19. 24. It caused the Land of Canaan to spue out her inhabitants, Exod. 18. 25. It will make any Land sit mour-
ning like a desolate widow, or a distressed mother, robbed of her
children, and spoiled of all her comforts. It is auouched by the
Psalmit, Psal. 107. 34. *A fruitfull Land God turneth into bar-
rennesse, for the wickednesse of them that dwell therein.* It is that,
whereof the Prophet Jeremie complaineth, Chap. 12. 4. *How
long shall the Land mourne, and the herbes of every field wither,
for the wickednesse of them that dwell therein?* Turne to the
Prophecie of Micah, Chap. 1. 4. Behold there, the mountaines
melting as wax before the fire, and as the waters that are powred
downe a steepe place, for no other cause, but for the transgression
of Iacob, and for the sinnes of the house of Israel.

Thus farre for the confirmation of my doctrine :

Sinne is the cause of all the euill that befallenth man in this
life.

Saint Augustine Serm. 139. de tempore, thus deliuers it :
*Malorum omnium nostrorum causa peccatum est : Sinne is the
cause of all our euills. Non enim sine causâ homines mala ista
patiuntur ; It is not to be imagined that men suffer affliction
without cause. God is iust ; he is omnipotent. Nullo modo ista
pateremur,*

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pateremur, si non mereremur. Surely, no euill could befall vs, if we deserved it not. There is not a man that sinneth not; and the least sinne that he committeth, deserueth all the misery that can be laid vpon him.

This truth may teach vs, First, in time of affliction to acknowledge our sins to be the cause thereof, and to profit thereby vnto amendment.

Secondly, it may teach vs to iustifie God, whensoeuer hee shall afflict vs, and to beare his visitation with patience. Wherefore doth a living man complaine, a man for the punishment of his sinnes? *Lament. 3.39.* A man for the punishment of his sinnes, wherfore doth he complaine? Let vs search and trie our wayes, and turne againe vnto the Lord; we haue transgressed, and rebelled against him, and therefore he afflicteth vs. My resolution shall be in the words of *Micah the Prophet, Chap. 7.9.* I will beare the indignation of the Lord, because I haue sinned against him.

And let this suffice to haue beeene spoken of my first generall, the cause of the punishment here denounced, implied in this particle, Therefore. I proceed to my next generall, the Author of this punishment, the Lord God. Therefore, thus saith the Lord God.

Thus saith the Lord.] It is a note wherewith the Prophets for the most part doe begin their preachings, and prophecyingngs, to shew that they deliuer nothing, but what is of diuine credit and authority.

Thus saith the Lord] *Dicit Dominus,* saith the Lord. *Dicere,* with the Prophets, signifieth *consilium certum, certamque sententiam,* as *Arias Montanus* vpon this text obserueth. To say, signifieth a certaine, a determined sentence or judgement: it implieth, not so much any *verball speech,* as the strength and efficacie of reason and cogitation. *Saith the Lord,* that is, the Lord hath in his secret and infallible counsell decreed and determined to effect what is by the Prophet here denounced.

Thus saith *Adonai Iehouib,* the Lord God. With these two names of God, *Adonai Iehouib,* wee haue met twice alreadie in this Chapter, verse 7. and 8. Sith they are here againe,

againe, they are againe by vs to be saluted : but briefly.

Adonai, the Lord. The name is found in holy Scripture 134. times. It is the obseruation of the Massorets. Rambam R. Mosche ben maketh this name to be equiualent to the name *Iehouah* : so Maimon. doth the Talmud. Yet is there a difference betweene them. *Adonai* is the name of God of his sustentation and dominion ; but *Iehouah* is his name of existing or being. By *Adonai* wee know that God alone is absolutely Lord, Ruler and Gouvernour of all things; yea and our Lord. By *Iehouah*, that of himselfe and by himselfe, He euer was, is, and shall be: that of him all creatures haue their being ; and that he giueth a reall being to all his promises and threats.

Adonai Iehouah, the Lord God, he that is *index iustissimus*, the most iust Judge, and sufferech not a sinne to passe without due punishment, He is here presented vnto you for the Author of the punishment here denounced. The obseruation is,

Of all the euill that befalleth man in this life, God is the Author.

And here by *euill* I understand as in my former obseruation, the *euill of punishment*, or the *euill of affliction*, priuate or publicke, internall, or externall: God is the *Author* of all.

It is proued aboue in this Chap. verf. 6. Shall there be euill in a citie, and the Lord bath not done it ? No, there shall be none; no euill of paine, punishment or affliction, but the Lord doth it. This is it, the Lord allumeth to himselfe, *Esai.45.7.* I the Lord; I forme the light, and create darknesse: I make peace, and create euill; I the Lord doe all these things. It is thus in the Paraphrase: I am the Lord; and there is none else. I send into the world light and darknesse, prosperity and aduersitie: I giue peace, and with it tranquillity and abundance, and I giue that which is contrary to peace, euill, warre, and misery, and perturbation, and pouertie: I, the Lord doe all these things.

It is no more than what he takes vnto himselfe, *Ier.18.11.* For there also, thus saith the Lord, Behold, I frame euill against you, and devise a device against you: whereby euill understand with Tertullian lib. 2. aduersus Marcionem cap. 24. *Mala non peccatoria, sed ultioria*, Euill not of sinne, but of reuengement.

Reuel.1.4.16.5.
Act.17.28.
Rom.11.36.

*Lib. K'dduschim
cap. Esre locha-
sin, &c.*

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In which sense wee are to take euill in all those places of holy writ, wherein God either bringeth or threatneth to bring euill vpon any. By euill in all such places, as in this my *Thesis*, we are to vnderstand the euill of reuengement, the euill of punishment, or the euill of affliction. Of every such euill God is the *Author*.

Aquin. I. qu. 48.
Art. 1. C.

Idem I. qu. 49.
Art. 2. C.

God is the *Author of punishment*. I say of punishment, non quodd paena sit ens quoddam, not as if the euill of punishment had a being, as other things haue which God made. For God is improperly said to be the efficient of punishment; sith punishment of its owne nature, is nothing else than *priuatio boni*, the priuation, or absence, of that we call good; or the with-holding of Gods blessings from vs. The Father of the Schooles thus deliuers it: *Cum summum bonum perfectissimum sit, mali causa esse non potest, nisi per accidens*. God being the chiefeſt good and most perfect, cannot be the *author of euill* but by accident.

The author of euill by accident! How is that? Why thus? When God withdraweth from the earth his heauenly benedictions, forbidding the clouds to giue their raine, or the Sunne his influence, and taking from vs our health, our peace, or any other temporall blessing, hee is the *author of euill*. And this may serue for the prooфе and explanation of my ſecond Doctrine, which was,

Of all the euill that befalleth man in this life, God is the Author.

The reason hereof is, because nothing is done in the world, but God is the principall doer of it: and therefore no euill can befall vs, but God is the author of it.

Is it thus? Hence then in the firſt place, are they to be reproved, who thinke, that the Lord doth *only* ſuffer many things to be done. He is not only a ſufferer, but an orderer, guider, and gouernour of all things and actions.

Secondly, from hence may be confuted, the vaine opinion of *Fortune*, whereunto many Philosophers and carnall ignorant people vſe to ascribe those things whereof they ſee not an apparent cause. What more casuall in this world than *Lottery*? Yet,

Yet, therein nothing falleth out by fortune, but all is wholly and altogether directed by the infinite and eternall prouidence of Almighty God : Salomon expressly affirmeth it, *Prou. 16. 33.* *The lot is cast into the Lap, but the whole disposing thereof is of the Lord.*

Thirdly, from hence wee learne that all our afflictions are from God ; and are therefore by vs to be borne with patience. God verily loueth those that are his, and yet notwithstanding he suffereth them to be afflicted, because it is expedient for them so to be : yet in their afflictions he yeeldeth them comfort. Saint Paul blesseth God for it, *2 Cor. 1. 3.* *Blessed be God, euен the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, who comforteth vs in all our tribulation.* Who comforteth vs in all our tribulation ; he saith not, who suffereth vs not to be afflicted, but who comforteth vs, while we are afflicted. It is the obseruation of *S. Chrysostome* and *Theophylact*. God though he suffer vs to be afflicted, yet he comforteth vs whē we are afflicted. Our afflictions, they are *Emendatoria potius, quam intersectoria*, as Saint *Augustine* speaketh, *lib. 3. de lib. Arbit. cap. 25.* They tend rather to amend vs, than to destroy vs. And sweetly Saint *Cyprian. Ep. 8.* *Dens quem corripit, diligat : quando corripit, ad hoc corripit, ut emendet, ad hoc emendat ut seruet :* Whom God correcteth, him he loueth : when he correcteth him, hee doth it to amend him, and he amendeth him that he may save him.

And thus much be spoken of my second generall, the Author of this punishment, *The Lord God*. My third followeth, the punishment here denounced ; which is a conquest by warre ; and is described by the *Siege*, by the *victory*, and by the *spoile*. Of the *Siege* first, for it is the first in order. The words are,

An aduersary there shall be eu'en round about the Land] The old Interpreter translates it, *Tribulabitur & circuictur terra* ; the Land shall be troubled and compassed about. *Brentius, Obsidebitur & circumdabitur terra*, the Land shall be besieged and beset round about.

¶ *Tsar* in the originall is rendred *Arctator* by *Montanus* ; *Tribulator*, by *Oesolampadius* ; *Aduersarius*, by *Calvin* and

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Hieron.

Esay 7.8.
2 King.18.10.

Drusius; Hostis, by Tremelius, Piscator, and Gualter; It is Tribulatio with Vatablus and Mercer; but Angustia with Ionathan. Well, be it either Arctator, or Tribulatior, or an Aduersary, or an Enemie; or be it Tribulation, or be it Anguish; it is not in a little part or corner of the Land, but in circuitu terre, it is in the circuit of the Land, it environeth the whole Land. The Septuagint haue a reading by themselves, Ἐφυγεῖ τὸ έργον, κακόδεινον γὰρ οὐ απαντάσθε: Tyre shall be made desolate; round about shall thy Land be wasted. Saint Cyril will haue them thus to be vnderstood: From Tyre and the Land thereabout the whole countrey shall by the incursions of robbers be brought to desolation. Tyru is in Hebrew Tzor; so is it in the first Chapter of this prophecie, vers.9. It seemes the S. penagint did in this place reade Tzor, as also Aquila once did reade. But now the common reading of this place is Tzar: and Tzar is an enemie or aduersary, and hath other significations, whereof euen now you heard. Thus our English translation is cleared, it is good.

An aduersary there shall be even round about the Land] This aduersary is the Assyrian, the King of Assyria, Salmanassar; He with his armies is to come against the Citie and Kingdome of Samaria: he shall so beset and beleaguer the whole countrey round about, that there shall be no escaping for any of the inhabitants. According to this prediction it came to passe some sixtie fyne yeares after, in the ninth yeaire of the reigne of Hoshea son of Elab King of Israel, as it is, 2 King.17.6.

An aduersary there shall be even round about the Land] Now from this circumstance of the Siege of Samaria so long before threatened, ariseth this obseruation,

Gods threatening to punish long before he punishment, are invitacions to repentance.

Origen lib.4. contra Celsum, saith, God punishment no man, but whom he doth first warne, terrifie, and aduertise of the peccill. And surely, herein appeareth Gods mercy, that he threateneth before hee punishment, that by his threatening men might learne to amend. He threatneth, saith S. Chrysostome, Hom. 12. in Genes. Ut nobis correctis, minas ad opus minimè perducat,
that

that we being amended, his menacing need not take effect.

If this were not the end of Gods threatnings, why doth Zephaniah Chap. 2. 1, 2. thus exhort the Iewes? Gather your selues together, yea gather together, O Nation not desired. Before the decree bring forth, before the day passe as the chaffe, before the fierce anger of the Lord come vpon you; before the day of the Lords anger come vpon you. Seeke yee the Lord, seeke righteounesse, seeke meekenesse: it may be, yee shall be bid in the day of the Lords anger. He calleth vpon the Iewish Nation to returne from their euill waies by true repentance. Where behold (saith Saint Hierome) the clemencie of God, *Quia non vult inferre supplicia, sed tantum terrere passuros, ipse ad paenitentiam prouocat, ne faciat quod minatus est.* Because Gods will is, rather to terrifie them, than to lay punishments vpon them, he incites them to repentance, that he be not driven to doe, as he hath threatened.

This is that same *χειρότης, αἴροντα γε μακροδυτία,* it is the goodness, the forbearance, the long suffering of God, whereof Saint Paul speakest, Rom. 2. 4. Despisest thou, O man, the riches of his goodness and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance? It leadeth to repentance. It is vouchsafed vnto vs to the amendment of life. And thus is my obseruation established,

Gods threatnings to punish, long before he punishest, are invitacions to repentance.

One reason hereof is; because if after threatening repentance follow, it procureth the forgiuenesse of sinne, and taketh away the cause of the punishment. Sinne is the cause of Gods iudgements; this wee heard euен now. If the cause bee remoued, the effect will cease. For so saith the Lord, Ez. ch. 33. 14, 15. *When I say unto the wicked, Thou shalt surely die, if hee turne from his sinne and doe that which is lawfull and right, hee shall surely liue, he shall not die.*

A second reason I take from the end of Gods threatnings. The end wherat he aimeth, when he threateneth, is not the destruction of them that are threatened, but their amendment. For thus saith the Lord, Ez. ch. 18. 23. *Hauie I any pleasure at all that:*

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that the wicked shold die, and not that he shold returne from his wayes and line? This by way of interrogation. But it is by way of assertion, Ezech. 33.11. and is backed with an oath; *As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turne from his way and line.* As I live, it is so. Here may wee say, as Augustine some-where said of Christ: *Felices nos, propter quos ipse Deus iurat;* Happy are we for whom God himselfe sweareth. But *infelices, si ne iuranti quidem credimus;* Wretched are we, if wee beleue him not vpon his oath.

I shall but point at the vses of this doctrine, because I haue handled them at large in my fourth Sermon vpon this Chapter.

The first is to teach vs, that in the greatest and most fearefull threatnings of Gods iudgements, there is comfort remaining, hope of grace and mercy to be found, health in sicknesse, and life in death.

The second is a warrant for vs of the Ministry to propound vnto you the threatnings of God with condition of repentance: and thus we offer vnto you grace and mercy, to as many of you, as shall be of humble and contrite hearts.

The third is a warning vnto you, to all that haue this grace and fauour with God to be bearers of his holy word. It is your parts whensoeuer you shall heare of the threatnings of Gods iudgements against sinners, to stirre vp your selues vnto repentance, thereby to preuent the wrath of God and to stay his iudgements.

The fourth is to assure vs, that if God threaten and no repentance follow, then certainly the threatnings pronounced will come to passe. God threateneth not in vaine, nor doth he terrifie vs without cause. If we preuent not his threatnings by true repentance, his threatnings will preuent vs by iust execution.

And so much be spoken of the first doctrine arising from this circumstance of the siege of Samaria, foretold so long before it tooke effect. A second doctrine arising from the same, is,

Hostes diuinitatis à Deo excitari, ad regum & populorum peccata punienda:

Enemies

Enemies are by God himself raised vp to inuade a land for the punishment of the sinnes of Prince and people. Vnlesse God send them, they cannot come neare our Cities, they cannot besiege vs. God doth raise them vp.

He raiseth vp the Medes against the Babylonians, Esay 13.
17. I stirre vp the Medes, who shall not regard siluer, nor shall they delight in gold. Their bowes shall dash the young men to pieces; they shall haue no pitie on the fruit of the wombe; their eye shall not spare children; Babylon the glory of Kingdomes, the beauty of the Chaldees excellencie, shall be as when God ouerthrew Sodome and Gomorrah.

Hee raiseth vp the Chaldeans against the kingdome of Iudah, Habac. 1. 6. I raise vp the Chaldeans, that bitter and hasty Nation, which shall march thorow the breadth of the land, to posseſſe the dwelling places that are not theirs.

He raiseth vp the Romans against Ierusalem, Luke 19. 43. The dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on every side; and shall lay thee even with the ground, and aby children within thee; they shall not leane in thee one stone upon another.

God is he that raiseth vp enemies against a Land to inuade it. Did not God send them, they could doe nothing against vs.

The reason is, because they haue no power against vs, except it be giuen them by God. So Christ told Pilate, Ioh. 19. 11. Thou couldest haue no power at all against me, except it were giuen thee from above.

These follow. One is to teach vs not to feare man, but God, that giues power vnto man.

A second is to admonish vs, that wee be not like the dogge that snatcheth at the stome that is cast at him without regard vnto the thrower. If God send an enemie to inuade vs, our eyes must be vpon God that sendeth him.

A third is to aduise vs, to labour to be at one with God. It will be our best bulwarke against an inuader.

And so I come to gather a third doctrine from this circumstance of the siege, An aduersary there shall be euē round about the land.

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In circuitu terra: He shall so beset the land round about, that there shall be no evasion for any of the inhabitants. My obseruation shall be that of *Brandmyller* in his *Typicall Analysis*,

In Regni amplitudine non esse gloriandum:

Men ought not to glory in the greatness of the Kingdome wherein they live.

The extent or greatness of the Kingdome whereof thou art, what can it availe thee? Hee that once for sinne couered the whole earth with an armie of waters, can now for sinne enuiron the greatest kingdome of the earth with an armie of warriours. And *flagellum inundans cum transferit, eritis ei in conculationem*, *Esay 28.18.* When the ouer-flowing scourge shall passe thorow, then yee shall be troden dōwne by it. *Eritis ei in conculationem*, that is, saith Saint Hierome, you shall suffer all those torments, which you thought you should never haue suffered. The threatnings which you thought should never come to passe, shal come to passe vpon you. *An aduersary there shall be even round about the Land.*

Shall be! But yet there is none. O let vs therefore with a sweet feeling acknowledge the infinite loue and compassion of God towards this Kingdome, in so long preseruing it from all hostile inuasion. There was indeed an inuasion in the yeare 88. intended against this Kingdome by a supposed invincible *Armada*. It gloried in strength, munition, ships, preparations and confederates. It was the Lords mercy towards vs to crosse, to curse that proud attempt. The winds and seas by his appointment fought against them, and we were deliuered. For that deliuernace, wee then sang songs of thanksgiving: then were our mouthes filled with laughter, and our tonges with ioy.

Now sith it hath pleased God to continue vnto vs hither to our peace and plenty; and we sit every one vnder his *Vine*, and vnder his *Fig-tree*, whilst our neighbour-nations are shaken and tossed with the tempest of warres, and all things round about vs are in an vproare; Let vs blesse Gods holy name for it: and pray we for the continuance of this our happiness: that there be no taste of the sharpnes and misery of war among vs, that

that there be no assaulting of our Cities, that there be no sorrow of heart, nor weeping of eyes, nor wringing of hands, nor shriking of voices among vs. Will you take direction for your prayer from the royll Prophet? Pray then as hee hath directed, Psalm. 144. 12. Pray, that our sonnes may be as plants growen vp in their youth, that our daughters may be as corner stones polished after the similitude of a palace, that our garners may be full, affording all manner of store: that our sheepe may bring forth thousands and ten thousands in our streets: that our Oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. O happy is that people that is in such a case: yea, happie is that people whose God is the Lord.

I haue done with the Siege, and am come to the Victory.

רְחֹרֶךְ מִמְכָּר עַזְּ Vehoridh mimmek gnuzzek, word for word, and he shall cause thy strength to come downe. *Dejiciet a te robur tuum*, He shall cast downe thy strength from thee, so *Tremelius, Piscator, Drusius, and Gualter; Tollet*, he shall take it away from thee, so *Caluin; Detrabet*, he shall pull it downe, so *Vatablus; Deducer*, he shall bring it downe, so *Oecolampadius*. The *Vulgar Latine* turnes it passiuely, *Detrabetur ex te fortitudo tua*, thy strength shall be brought downe from thee. So doth *Brentius* with his *Dejiciens*, thy strength shall be throwne downe.

By this same strength, be it *robur*, or *fortitudo*, *Iunius* vnderstandeth that, whereby they heaped vp the treasures of violence and robbery. *Drusius* vnderstandeth their strong Castles and fortified Cities. Some vnderstand Riches. And so *qui opibus valent, potentes vocantur*, they that excell in riches, are called mightie men.

Albertus Magnus will haue this strength to be, whatsoeuer it was wherein they put their trust, as in some fortification: whether it were the substance of their riches, or the munitions of their Cities, or the multitude of their souldiers, or the armies of their adherents. Whatsoeuer it be, downe it must. When God meaneth to giue victory to an invader, no strength shall be able to withstand him. My obseruation here shall be that of *Albertus*,

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Vltioni diuina nulla obsistere potest fortitudo :

No strength shall be able to withstand divine reuengement. For there is no strength against the Lord.

No strength ! None at all. So saith Esay, Chap. 2. 12. The day of the Lord of Hosts shall bee upon every one that is proud and loftie, vpon every one that is lifted vp ; vpon all the Cedars of Lebanon, vpon all the Okes of Bashan ; vpon all high Mountaines and Hilles ; vpon every high Tower, and vpon every fenced wall ; vpon all the shippes of Tarshish, and vpon all Pictures of desire : the loftinesse of man shall be bowed downe, and the haughtinesse of man shall be made low. The Lord alone shall be exalted in that day. In that day when the Lord shall send a power against a Land, for the iniquity thereof, all strength shall faile before him.

This is that we reade, Esai. 26. 5. In the Lord Ichouab is everlasting strength : For he bringeth downe them that dwell on high ; the lofty City he layeth it low ; he layeth low euен to the ground ; he bringeth it euен to the dust. There is no strength against him.

Erit fortitudo vestra, ut faniilla stupet, your strength shall be as the imbers of tow, & opus vestrum, and the worke of your strength shall be as a sparke ; they shall both burne together, and none shall quench them, Esai. 1. 23. There is no preuailing by strength against the Lord : it is the acknowledgement of Hannah in her song of thanksgiving, 1 Sam. 2. 9. Our Prophet Amos, Chap. 2. 14. hath thus deliuered it ; The strong shall not strengthen his force. And thus is my obseruation confirmed ;

No strength shall be able to withstand divine reuengement.

One reason is, because God ouerthroweth the greatest strength that man can erect, euен at his pleasure.

A second is, because there is no strength, but it is of God and from God. Vastatum super robustum roborat, Amos 5. 9. God aboue is he that strengtheneth the spoiled against the strong, and makeith the spoiled to conce with might aginst the fortresse.

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our defence, that still wee rely vpon the Lord for successe.

A second is, to stop vs from glorying in our strength. There is a caueat against it, *Ierem. 9. 23.* Let not the strong man glory in his strength. If he will needs glory, let him glory in the Lord. Let his glorying be in imitation of the royll Prophet, *Psa. 18.*

2. The Lord is my rocke, and my fortresse, and my deliverer: my God, my strength in whom I will trust, my buckler and the horne of my salvation, and my high tower. The Lord is my strength.

A third is to admonish vs of a duty of ours, which is, in trouble sometimes, yea alwayes, to approach vnto the throne of grace by humble prayer, to begge of God his protection against all the assaults of our enemies, that they neuer preuaile against vs to take away our strength.

I am come to my last circumstance, the circumstance of the spoile, in these words,

Et diripientur palatia tua. And thy palaces shall be spoiled. The Vulgar Latine saith, *Diripientur ades tuae,* thy houes shall be spoiled. Petrus Lusitanus preferreth *Palaces,* as best agreeing with the Hebrew. He is in the right. palaces are named, because *Conguerours* when they haue wonne a *City* by assault, doe enter into the fairest, statelyest, and most princely houses, presuming to finde in them the greatest booties.

These *Palaces* are by some taken *Metonymically* to signifie *Albertus Magnus.* either the goods heaped vp in them, or the possessors belonging to them.

Wee shall not doe amisse if wee follow the letter, and take these *Palaces*, as they are, for the *Palaces of Samaria,* wherein the Princes, Magistrates, and Rulers of *Samaria,* did store vp the treasures of violence and robbery, as wee saw vpon the former verse. So the meaning may be thus: *Palatia tua,* Thy Palaces, *O Samaria,* which were as the receptacles, caues, or dens, in which thou didst treasure vp thy goods gotten from the poore by violence and wrong, *diripientur,* they shall be spoiled: thou hast spoiled others, therefore shalt thou thy selfe be spoiled. *Sic erit pena sceleri consentiens;* so shall the punishment be agreeable to the offence. Obserue here,

The Thirteenth Lecture.

Punishments are most usually in the like; proper and proportionable to the offences.

This is that which is vulgarly said, *In quo quis peccat, in eo punitur*; as a man offendeth, in the same manner will God punish him.

They who sought the life of *Daniel*, sinned in causing him to be cast into the *Lions den*. How were they for so sinning punished? God might haue revenged himselfe vpon them by his owne immediate hand, but would not. They were punished the same way: they were cast into the *Lions den*, and so perished, *Dan. 6. 24.*

2 Sam. 12. 10.

It was *David's* sinne to commit adultery with *Uriah's* wife, and to slay her husband with the sword of the *Ammonites*. How was he for so sinning punished? He was paid home and punished in his owne kinde. To reward and serue him, as he had serued others, God as a iust Judge raiseth vp euill against him out of his owne house. His owne sonnes breake out into the same sinnes; they rise vp against him, and one against another. A tent is spread for *Absalom* vpon the house top, and he lyeth with his fathers Concubines in the sight of all *Israel*, *2 Sam. 16. 22.* *Amnon* deflowreth his sister *Tamar*, *2 Sam. 13. 14.* to revenge this, *Absalom* causeth his brother *Amnon* to be slaine, vers. 28.

Blood requireth blood. Hereof are we assured, *Gen. 9. 6.* Who so sheddeth mans blood, by man shall his blood be shed. So saith our Saviour in the Gospell, *Mattb. 26. 51.* All they that take the sword, shall perish with the sword. The like is that in the Revelation, Chap. 13. 10. He that killeth with the sword, must be killed with the sword. Blood requireth blood. And though peraduenture a murderer doe escape the hand of the Magistrate, yet will the vengeance of God finde him out. We see this in *Ioab*: he shed innocent blood, the blood of *Abner*, and *Asasa*, two Captaines of the Hosts of *Israel*. He escaped a long time, as if his murderers had beene forgotten, but at length vengeance came home vnto him, and suffered not his boare head to goe downe to the graue in peace; for his blood was shed, *I King. 2. 34.*

Memo-

Memorable is the example of *Adoni-Bezek*, who being taken by *Iudah* and *Simeon*, had his thumbes and great toes cut off. Herein he confessed that the iustice of God had found him out, and requited him in his kinde, according to his own cruelty. For saith he, *Threescore and ten Kings, hauing their thumbes and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me, Judg. 1. 7.* Thus was cruelty repaid with cruelty in the same kinde.

A like example is that of *Agag*, King of the *Amalekites*. He hauing made many a woman childeſſe, is repaid in the like; and is himselfe hewed in peeces by *Samuel*, with this Item; *As thy ſword bath made women childeſſe, ſo shall thy mother be childeſſe among women, 1 Sam. 15. 33.*

If *Haman* ſet vp a gallowes to hang vp *Mordecai*, *Haman* may be the firſt that ſhall be hanged thereon, *Esther 7. 10.*

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Vltioni diuina nulla obsistere potest fortitudo :

No strength shall be able to withstand divine reuengement. For there is no strength against the Lord.

No strength! None at all. So saith Esay, Chap. 2. 12. The day of the Lord of Hosts shall bee upon every one that is proud and loftie, vpon euery one that is lifted vp; vpon all the Cedars of Lebanon, vpon all the Okes of Bashan; vpon all high Mountaines and Hilles; vpon euery high Tower, and vpon every fenced wall; vpon all the shippes of Tarshish, and vpon all Pictures of desire: the loftinesse of man shall be bowed downe, and the haughtinesse of man shall be made low. The Lord alone shall be exalted in that day. In that day when the Lord shall send a power against a Land, for the iniquity thereof, all strength shall fail before him.

This is that we reade, Esai. 26. 5. In the Lord Ichouabis everlasting strength; For he bringeth downe them that dwell on high; the lofty City he layeth it low; he layeth low euен to the ground; he bringeth it euен to the dust. There is no strength against him.

Erit fortitudo vestra, ut fauilla stupet, your strength shall be as the imbers of tow, & opus vestrum, and the worke of your strength shall be as a sparke; they shall both burne together, and none shall quench them, Esai. 1. 23. There is no prevailing by strength against the Lord: it is the acknowledgement of Han-nah in her song of thanksgiving, 1 Sam. 2. 9. Our Prophet Amos, Chap. 2. 14. hath thus deliuered it; *The strong shall not strengthen his force.* And thus is my obseruation confirmed;

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and the mouth of iniquitie stopped. When God retaileth vs according to the sinne that we haue committed, what can we alleage or answer for our selues? Surely, we cannot haue any excuse, pretence or allegation for our selues, but must confesse with our owne mouth, and against our selues, that *God is righteous*, and that our selues are wicked.

A second reason may be taken from the equity of this kinde of proceeding. It is meet that *malefactors* haue their deserts; nor can they complaine of *injustice*, so long as they receiue their owne. God will giue to every man according to his workes: he will giue them wages according to their deservyngs. Vpon this equity is grounded the Law of retalliation, by which God requireth of the hands of Magistrates, that they recompence life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe, *Exod. 21. 23*. The Law is repeated, *Leuit. 24. 19, 20*. If a man cause a blemish in his neighbour: as he hath done, so shall it be done unto him. Breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him againe. Now if God hath made a law for *Magistrates* to recompence the sinner according to the manner of his sinne, we may not doubt but that God himselfe will measure his punishments according to the rule of justice and equitie. Vpon the ground of these reasons, my doctrine standeth,

Punishments are most usually in the like; proper and proportionable to the offences.

Now one vse of this doctrine is to teach vs, to set a watch ouer our selues, to keepe out the practise of sinne, that carrieth such a taile and traine after it. The sinner shall never finde a punishment answerable to his sinne. This is a notable bridle to induce vs to abstaine from all kinde of sinne: to abstaine from *whoredome* and *drunkennesse*, the sinnes that rage among carnall men. Because *Magistrates* are flacke and carelesse in punishing of these sinnes, God bringeth vpon such as contynge in them very loathsome and noysome diseases; meet punishments for such filthy sinnes. And if we be wise to commit new sinnes, God only wise, will catch vs in our wisdom; he will be wise enough

to finde our punishments that shall be proportioned to our transgressions. *Pro mensurâ peccati erit & plagarum modus;* as our fine is, so shall be our punishment.

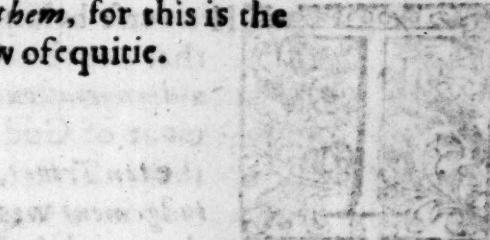
*Deut. 25. 3.
Vulg.*

Againe, from hence we learnie to be patient vnder the punishments that doe besall vs. Sith God doth punish vs in that wherein we have offended, when we feele that God hath found vs out, and that neither our selues, nor our sins can any longer be hidden from his eyes, let vs humble our selues vnder his mighty hand, and hold our peace, because he hath done it.

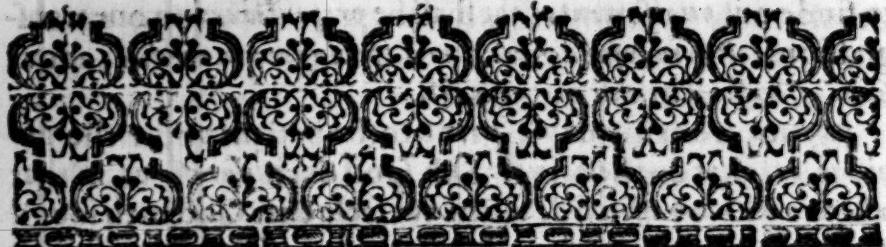
Psal. 39. 9.

Thirdly, this may serue to checke all cruell and merciless oppresours, such as grinde the faces of the poore, and spoile the needie by their couetous and corrupt dealing, pulling from them, that which is their owne, without conscience of sinne, or feeling of iudgement to come. God suffereth such to haue their times while he holdeith his peace, and letreth them alone, to fill vp the measure of their sinnes. Yet hath God his seasons too, and hath determined what to doe, and how to deale with such offenders: the spoiler shall be spoiled, the robber shall be robbed, the oppresour shall be oppressed: and they that deale violently with others, shall haue others to deale violently with them. Wherefore, whatsoeuer you would that men shold doe unto you, euen so doe unto them, for this is the Law of equitie.

Esay 3. 15.



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AMOS 3. 12.

Thus saith the Lord, As the shepherd taketh one of the month of the Lion two legs or a piece of an eare; so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch.



His verse belongeth to the *Commination* that went before. The *Commination* was a denunciation or a menacing of the judgement of God against the *Kingdome of the ten Tribes*, the people of *Israel*. The judgement was a conquest by warre, and that was described by three circumstances, the *siege*, the *victory*, and the *spoile*: all which were handled in my last Sermon. Now is the *conquest* amplified, from the sad and fearefull event thercof, which our Prophet here delivereth by a Similitude taken from the experience of a Shepherd. Such shall be the *conquest* of the *Affyrians* against the *Israelites*, that the *Israelites* shall be no more able to resist the *Affyrians*, than a silly *Sheepe* is able to resist a *Lion*.

The *Israelites* trusted in the multitude of their people, in the valour

valour of their souldiers, in their fenced Cities, among which the chief were *Samaria* and *Damascus*; for they had enlarged their territories even vnto *Damascus*. Therefore it seemed to them impossible, that any forreine power should preuaile against them. To beat downe this vaine confidence of theirs, Amos here bringeth this *rurall and pastorall Similitude*, assuring them, that those things, wherupon they rely for safety, shall be so farre from doing them any good, that few, *very few* of them shall escape the hand of the enemie.

For our more easie proceeding at this time, let it please you to obserue with me two things:

- 1 An introduction to a similitude, *Thus saith the Lord.*
- 2 The similitude it selfe; *As the Shepheard taketh out, &c.*

The *Introduction* giues credit and authority to the *Similitude*.

The *Similitude* hath two parts, the two vsuall parts of a *Simile*.

1 *Plegmas, the Proposition.*

2 *Anodos, the Reddition.*

The Proposition: A Shepheard taketh out of the mouth of a Lion two legs or a peece of an eare.

The Reddition: So shall the children of Israel be taken out of the hands of Salmanassar.

The things compared are;

First, a *Lion*, and *Salmanassar King of Assyria*.

Secondly, a *Sheepe*, and the *Children of Israel*.

Thirdly, some fragments of a devoured sheepe; two legs, or a peece of an eare, and the small number of the *Israelites* that should escape.

These *Israelites* are here described ab *ipsumus securitate*, from their security or lacke of care. They liue nicely and delicately in all pleasure and delight, full of confidence, that no euill shall at any time touch them. They dwell in *Samaria* in the corners of a bed, and in *Damascus* in a couch.

Samaria and *Damascus*, Cities of strength and fortification, were vnto the *Israelites* as their beds of repose and rest: They thought themselves safe, and out of danger, by the aid

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and succour of Cities so well fenced . but were deceived. For thus saith the Lord, As the Shepheard taketh out of the mouth of the Lion two legs or a piece of an ears : so shall the children of Israel be taken out, that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

Such is the diuision of this Text. I now descend to a speciall handling of the parts. The first is, the *Introduction to the Similunde.*

Thus saith the Lord.

This *Introduction* I heretofore copiously handled. I met with it in the first Chapter of this booke five times, in the second, thrice ; and once before in this : and therefore the lesse need is there, that now I insist vpon it. Yet may I not leaue it unsaluted, sith our Prophet here repeateth it. And he repeateth it to iustifie his calling : to shew, that albeit he formerly liued the life of a Shepheard, yet now he hath his calling to be a Prophet from the Lord, Iehouah. Whence my obseruation is :

It is not lawfull for any man to take vpon him ministeriall function in the Church without assurance of calling from God.

This truth is by the Apostle, Hebr. 5.4. thus deliuered : *No man taketh this honour to himselfe, but he that is called of God, as Aaron was.* Now that Aaron and his sonnes were consecrated to the Priests office by the authority and appointment of God, it is plaine by the eighth Chapter of *Leuiticus*, wherein are set downe the sacrifices and ceremonies vsed at the *Consecration*, together with the place and time thereof. Thereby it appeareth, that the office of holy Priest-hood was not of man, nor from man ; but God Almighty did first institute and ordaine it by his owne expresse commandement. Then being ordained, he confirmed the honour and reputation of it, by that great miracle of the budding of Aarons rod, *Num. 17.8.* The rod of Aaron for the house of Levi, brought forth buds, and bloomed blossomes, and yeelded Almonds. Thus was the institution of holy Priesthood from God alone.

This honour the holy men of God, of old time, tooke not to themselves. Nor *Esay*, nor *Jeremy*, nor *Ez·chiel*, nor any of theresidue, tooke this honour to themselves, but were all called of God, and in the name of God they declared vnto the people his *visions* and *his words*: which is intimated by those passages, very obvious in the writings of the Prophets; as ^a the *vision of Esaias*, ^b the *vision of Obadias*, the *burden of Nineveh* in the booke of the *vision of Nabum*; the *burden* which *Habakkuk* the Prophet did see; the *burden* of the word of the Lord to *Israel* by *Malachy*: the word of the Lord which came to *Hosea*, to *Joel*, to *Jonah*, to *Micah*, to *Zephaniah*, to *Haggai*, to *Zachariah*. ^d The Lord hath spoken; ^e Heare yee the word of the Lord: Thus saith the Lord; Saith the Lord. By these and the like passages they shew their calling to haue beene from God; Not one of them tooke this honour to himselfe.

Nor did Christ himselfe take this honour to himselfe, but with warrant of his Fathers calling. For so I reade, *Heb. 5.5.* Christ glorified not himselfe to be made an High Priest; but he that said unto him, Thou art my Sonne, to day haue I begotten thee, He, euен God the Father, gave him this honour. And hereunto doth Christ himselfe beare witnesse, in all those places of the holy Euangelists, wherein he acknowledgeth himselfe to be ^{*}sent of God.

The holy Apostles of Christ, whence had they their calling? were they not all openly ordained by Christ himselfe? Neuer did any of them execute that office, but with protestation, that they had their calling from God, and therefore their writings beginne: Paul a servant of Jesus Christ called to bee ^{Rom. 1.1.} an Apostle, not of man, neither by man, but by Jesus Christ, and God the Father. James a servant of God, and of the Lord ^{Gal. 1.1.} Jesus Christ: Peter an Apostle of Jesus Christ: Iude the servant of Jesus Christ: the revelation of Jesus Christ, which God gave unto him to shew unto his servant John. Thus had Christ Apostles the assurance of their calling from God.

So had the blessed Euangelists. So, all those, whom Christ gaue vnto his Church for the instruction thereof, *Ephes. 4.11.*

^a *Esa. 1.1.*^b *Cap. 1.1.*^c *Cap. 1.1.*^d *Esay 1.2.*^e *Irem. 10.1.*

^{*} *Matt. 10.40.*
Mark. 9.37.
Luk. 4.18, 43.
1ob. 3.17, 34.
&c.

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He & answere *Apostles*; and some *Prophets*; and some *Euan-*
gelists, and some *Pastors* and *Teachers*. It is true, that Christ
 himselfe is the chiefe builder; for so he saith, *Marth.* 16. 18.
Super hanc petram adificabo Ecclesiam meam; vpon this rocke
 will I build my *Church*, and he builds it through his holy
 Spirit; yet he doth vsse *Prophets*, and *Apostles*, and *Euan-*
gelists, and *Pastors*, and *Teachers*, as vnderworkmen for this
 building, euuen vnto the end of the world. And all these haue
 the assurance of their calling from God. Who so hath it not,
 he is not to be vouchsafed the name of *Prophet*, or *Apostle*, or
Euangetlist, or *Pastor*, or *Teacher*: for he is an *Intruder*.

And great is the danger of *Intrusion*. Every *Intruder* was
 to be put to death. The Law for it is, *Num.* 1. 51. *Every*
stranger that commeth nigh unto the Tabernacle, shall be put to
death: The *stranger*, any one that is not of the tribe and fa-
 mily of *Levi*, that breaketh into the *Leuites* function, and
 medleth with holy things beyond his calling, he is to bee put
 to death.

An example hereof we haue in the *Beth-schemites*, *1 Sam.*
 6. 19. who, because they had looked into the *Arke* of the
Lord, contrary to the *Law*, were smitten with a great slau-
 ghter to the number of fifty thousand and threescore and ten men.

The like we haue in *Vzzah sonne of Abinadab*, *2 Sam.* 6. 6.
 who because he touched the *Arke* of *God* contrary to the *Law*,
 was punished with sudden death, and stricken with the im-
 mediate hand of *God* that fell vpon him, to the terror of
 others, and to workereuerence in the hearts of all men to-
 ward the sacred things of his service.

Caribus. in
Num. 1.

Adde hereto the example of *Vzzah*, King of *Iudah*,
2 Chron. 26. 16. He for invading the *Priests* office, for bur-
 ning *Incense* vpon the *Altar of Incense* in the *Temple* of the
Lord, was stricken with a leprosie.

And *Gedeon* that valiant man, who iudged *Israel* for forty
 yeeres, intermedled too farre with the *Priests* office, when he
 made the golden *Ephod*, *Judg.* 8. 27. All *Israel* went a who-
 ring after it, and it became a snare to *Gedeon* himselfe, and to
 his house.

Now

Now from the danger of intrusion, thus laid open, we may inferre the vnlawfulness of meddling with ministeriall function in the Church, without assurance of calling from God.

The same may be inferred vpon the blame which God layeth vpon false Prophets, *Ierem. 14. 14.* *I sent them not, neither have I commanded them, neither spake I unto them, yet they prophesie.* And *Chap. 23. 21.* *I have not sent these Prophets.* yet they runne: *I have not spoken to them, yet they prophesied.* They haue prophesied? What; but lies, though in my name? they haue prophesied false visions, and diminutions, things of naught, and the deceit of their owne heart. Thus haue they done, but I sent them not, nor commanded them, nor spake unto them. This blame thus laid by the Lord vpon wicked and false Teachers for running before they are sent, and preaching before they are called, enforceth the acknowledgement of the point hitherto deliuered, that

It is not lawfull for any man to take vpon him ministeriall function in the Church without assurance of calling from God.

This calling, the assurance whereof we are to haue, is either immediate and extraordinary, or mediate and ordinary. The first is, where God calleth immediately without the ministry of man; so were the Prophets and Apostles called. The other is wherein God vseth the ministry of man, as at this day, in the designation of every Minister vnto his function. Both these callings, as well the mediate as the immediate, the ordinary as the extraordinary, are of God: that of God alone; this of God by man: and of this especially is the doctrine hitherto proued to be vnderstood: *we cannot expect a blessing vpon our labours, except God hath called vs:* So necessary is Gods calling to the ministry of the Church.

The point hitherto handled serueth for the confutation of the Anabaptist, and other fanaticall spires, who runne without calling, and preach though they haue not sent: contrary to that of Saint Paul, *Rom. 10. 5.* *How shall they preach, except they bee sent?* And yet will these men, if they meet with a Minister that is lawfully and orderly called, demand of him, *Quis te elegit? Sir, Who bath chosen you?* though themselves haue no calling.

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calling at all; no, not from their blind Church: as *Gastius* hath obſerved in his first booke of the errors of the *Catabaptiſts*. Yea, their assertion is; that, if a man understand the doctrine of the Goffell, be he either Cobler, or Botcher, or Carpenter, or what else, he is bound to teach and preach. This is obſerved of them by *Chemnitius* in his Treatise of the Church, Chap. 4.

With these *Anabaptiſts* I may ioyne the *Photinians*, who deny the necessity of vocation in the Ministers of the Church. *Socinus* in his Treatise of the Church, *Theophilus Nicolaides*, in his defence of that Treatise, ^a *Osterodius*, ^b *Radeccius*, ^c *She-malizius*, and the ^d *Catechist of Racow*: all these are against a necessity of calling in the Ministry, and doe here stand conuicted of that their error.

So doe all thoselay people, men or women, who in the case of ſuppoſed necessity doe aduenture to administer the Sacra-ment of Baptisme, which together with the preaching of the word, the Lord hath inuenited in the persons of Ministers duly called, Mat. 28.19. Go ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. Go ye, teach and baptize. Go ye. It is our Saviour's precept to his Apostles, and in them to their ſucceſſors, Ministers duly called. None of the Laity, nor man, nor woman, hath part in this function. And how can it bee imagined, that women, whom Saint Paul hath excluded from preaching, 1 Cor. 14.34. ſhould be permitted to administer any Sacra-ment? They may not ſo much as Baptize.

It is objected: women may teach their families; therefore they may alſo baptize.

Our answer is, that the Conſequent holds not. Women may teach, as they are private Christians, but not as Ministers: Baptize they cannot, but as Ministers; this being every way, in every respect and manner proper to a Minister.

It is further objected from the example of *Zipporah*, Exod. 4.25. Zipporah, Moses wife, circumcised her ſonne. In the place of Circumciſion, Baptisme hath ſucceeded; why then may not women now aduaſe Baptize?

^a *Inſtitut. cap. 4.2.*

^b *In Notis ad lib.*

Snigellip 3.

^c *In Refut. Thes.*

D. Franck p. 2.

Dijb. 4.

^d *Tit. de Eccles.*

cap. 2.

I answer : Circumcision was not of old so appropriated to the *Leuites*, as Baptisme is now to the *Ministers* of the *Gos-pell*. And therefore its no good Consequence ; Some that were not *Leuites* did Circumcise ; therefore some that are not *Min-i-sters* may Baptise.

Againe, what if Zipporah sinned in Circumcising her child ? Must she be a patterne to other women to Baptize ? Calvin is not afraid to proue she sinned, and his proofe is sound, in the fourth of his *Institutions*, chap. 15. §. 22. though Bellarmine la-bour to refute him. It was doubtlesse an vnexcusable temerity in her to circumcise her childe in the presence of her Husband, Moses, not a priuate man, but a prime *Prophet* of the *Lord*, than whom there arose not a greater in *Israel*, which was no more lawfull for her to doe, than it is at this day for a woman to Baptise in the presence of a *Bishop*. And how can she bee excused from sinne in that her act, sith she murmured against the ordinance of the *Lord*, and reviled her husband ? weigh but the bitternesse of her speech : *Surely, a bloudy husband art thou to me, because of the Circumcision.*

Thirdly, say she sinned not in circumcising her childe (which yet I may not grant) then I say, the fact might be extraordi-nary, and therefore not to be imitated without like dispensation.

Fourthly, somethinke she was onely the hand of her bus-band in his weaknesse ; and so the fact shall be not hers, but her busbands.

For these reasons, the example of Zipporah doth not ad-vantage the ^a Papist, or ^b Lutheran, in their error about *Gy-nacobaptismus*, or *womens Baptisme*.

But may they not Baptise in case of extreme necessity ?

No, not then.

Why then, the childe may die unbaptized, and so be in cer-taine danger of damnation.

We make a great difference betweene want of baptism and the contempt thereof. The contempt ever damneth ; so doth not the want. By want I meane, when God so preuenteth by death, that Baptisme cannot be had according to the manner allowed in the holy Word of God. In this case the childe

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Lib. 1. de Sacr.
Baptismi. c. 7.
S. II.

^a Bellarm. ubi
supra. Salmeron
in Mat. 28.

^b Eckhardfascic.
contr. c. 19. qu.
4. Gerhard Lec.
Theol. 23. n.

24. &c.

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that dieth *unbaptized* is not in any danger of damnation. For as *Comestor* in his Euangelicall History, cap. 197. saith, *Sine Baptismo salvatur homo cum eum excludit articulus necessitatis, non contemptus religionis*: A man may be saved, though he be *unbaptized*, if *Baptisme* be excluded through the instant of necessity, and not by contempt of religion. So before him caught Saint *Bernard*, *Baptismatis fructu primatur, qui baptizari contempsit, non qui non potuit*: It is in his Epistola *Hugo de S. Victore*, Ep. 77. He is deprived of the benefit of *Baptisme*, that despiseth *Baptisme*, not hee that cannot haue it. This truth he supporteth by two chiefe pillars of the Christian Church, Saint *Ambrose*, and Saint *Augustine*.

Saint *Ambrose* in his funeral Oration of the death of the Emperour *Valentinian*, doubteth not to say, that *Valentinian* was *Baptized*, because he desired *Baptisme*, not because he had it. *Certè quia poposcit accepit*, doubtlesse because he desired it, he had it. God accounts vs to haue, that we vntainedly wish.

Saint *Augustine*, lib. 4. de *Baptismo contra Donatistas*, cap. 22. saith that faith is awaileable to saluation without the visible Sacrament of *Baptisme*, but then, *Cum ministerium Baptismatis non contemptus religionis, sed articulus necessitatis excludit*; When the ministry of *Baptisme* is excluded not of contempt, but of necessity:

I could here shew vnto you from the testimonies of our learned aduersaries, that the absolute necessity of *Baptisme* is not iustifiable by the practise of primitive antiquity: but I stand not in this Mount of God to reade a Controversie. I shut vp this Discourse with the words of Saint *Bernard* in the Epistle aboue alleged; *Ne quaque omnino possum desperare salutem, si aquam non contemptus, sed sola prohibeat impossibilitas*: I cannot altogether despaire of the saluation of such as depart this life without *Baptisme*, if it be not done of contempt, but when as *Baptisme* cannot possibly be had.

Now of the soules of Infants, who liue not to desire *Baptisme*, what shall I say? May not the desire of others be theirs as well as the faith of others believing, and the mouth of others confessing is theirs? Here it is safe to suspend, and dangerous

to passe judgement. Secret things belong to God. Hee that made all soules knoweth what to doe with them, neither will he make vs of his counsell. Our resolution must be to honour good meanes and vse them; to honour Baptisme and vse it if we may; and in the necessary want thereof to depend vpon God, who can worke, beyond, without, and against meanes.

You see how farre I haue beene carried with the *objection* drawne from *women baptizing in case of necessity*, whereby they are *intruders* into that function which is appropriate to the *Ministers* of the Word. If they will needs be medling with a calling, I will shew them a *calling of their owne*, wherewith they may busie themselves.

As the *Minister* holds his *calling* from God, so doth every other *member* of the Church. There is not a *member* of the Church, *man or woman*, but holds a particular *standing* and *function* from God, and is ranked in order by Gods speciall prouidence and calling. And it is to great purpose, that you all know this in yourowne particulars. For

First, it enforceth *diligence*. If God hath set thee in thy *calling*, then it stands thee vpon to discharge the *duties* of thy *calling* with all *sedulity* and *alacrity*.

Secondly, it may admonish thee *not to passe the bounds* of thy *calling*. Seeing thou art in thy place by the Will of God, thou must take heed that thou goe not beyond thy limits, either by vsing *vnlawfull courses*, or by intruding into other mens *functions*.

Thirdly, it may teach thee that thy *particular calling* is to serue the *generall*. Every Christian hath two callings; a *particular*, and a *generall*. The *particular*, which is also *personal*, is the *externall designation* of a man, to some outward seruice in the Church or common wealth, to the discharge of speciall duties in regard of the distinction betweene man and man. The *generall calling* is the calling of *Christianity*; it is the singling out of a man by speciall sanctification to glorie God, and to seeke out his owne saluation in the things of the Kingdome of Christ: this is common to *every member* of the Church, to *all believers*. Both these callings, *generall and particular*

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Mat. 6. 23.

ticular must be ioyned together in our life, as the body and soule in man. Where they are not ioyned together, there may be a shew of Christianity, but the substance will be absent. Christ's Commandement, that men seeke first the Kingdome of God and his righteousness, is a demonstration, that men ought not so to follow their outward busynesse and employments, as to omit the meanes of knowledge and grace. The particular calling must serue the generall.

Fourthly, from this consideration, that we hold our particular callings from God, we are to learne contentment in the willing vndergoing of the daily molestations, troubles, and crosses, that doe befall vs in our seuerall courses and kinds of life. It is a lesson, in the practise whereof Saint Paul had well profited. I have learned, saith he, in whatsoeuer state I am, therewith to be content, Philip. 4. 11. He knew how to bee abased, and he knew how to abound. Euery where and in all things he was instructed both to be full and to be hungry, both to abound and to suffer need. Let vs set him for the patterne of our imitation, and we will be content with what we haue, be it much or little. If we haue little, our account shall be the lesse; if more, we are bound to doe the more good.

I haue done with the Introduction to the similitude: It is time that I proceed with the similitude it selfe.

As the shepheard taketh out of the mouth of the Lion two legs or a peece of an eare, so shall the children of Israel bee taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a concub.

Hereof I finde diuers expositions. Some will haue this similitude to signifie, that few of the Israelites shall be deliuered from the spoile of Samaria, and those such as shall be sicke, weake, and feeble, and therefore shall be despised and left behind as vnprofitable, and of no vse to be carried into captiuitie. And this is the exposition of Theodoret, Vatablus, Isidore, Rupertus, and Montanus. Christopherus à Castro thus giues it in his paraphrase: *As when a Lion hath eaten his fill, and hath satiate his hunger, the shepheard findeth two legs, or a leg, or a peece of an eare, to shew that the shepe hath beeene worried:*

ried: so of the whole body of Samaria, one or other, a few, a very few shall be deliuered from the slaughter of the enemy, and they unprofitable, as being wretched and sicke, lyng by couples in the side of a couch, as well in Samaria as in Damascus.

Others will haue this similitude to be vnderstood by a *Sarcasme* or *Irrision*, as if our Prophet here scoffed at the Israelite for their vaine confidence which they put in Samaria, and Damascus, thus: *As a shepheard vseth to saue from the mouth of a Lion that bath denoured a sheepe, one or two legs, or the tip of an eare: so surely shall the children of Israel saue themselves from the mouth of the Assyrians, trusting in the strength of Samaria, and in the helpe of Damascus or of the King of Syria, in whom they thinke, as a wearied man is refreshed in his bed, so themselves to bee safe from their enemies: whereas indeed it shall be nothing so.* And this is the exposition of Saint Hierome, Remigius, Albertus, Rupertus, Hugo and Dionysius.

The third exposition is *Lyraes*; He will haue this similitude to signifie, that very few of the Israelite shall bee deliuered, and they such, as shall escape by flight either to King Ez-kiah, to the Kingdome of Indab, to saue themselves there in *plagis lectulis*, in the side or corner of a bed, that is, in Jerusalem, where the Temple was *Deilectulus*, Gods bed, as its called, Cant. 1. 16. *Lectulus noster floridus*, our bed is deckt with flowers; or to the Kingdome of Syria, to saue themselves there in *Damasci grabuto*, in a couch at Damascus.

Of these expositions I preferre the second, which I touched in my diuision of the Text. Now let vs a little looke vpon the words. The Proposition is,

A shepheard taketh out of the mouth of the Lion two legs or a pece of an eare] This he doth according to the Law, Exod. 22.13. If a sheepe be torn in peeces by wild beasts, the shepheard is to bring it, or the remnants of it, a leg, or an eare, or the like, to the owner for a witness that it is torn, and he shall not need to make restitution thereof unto the owner, so he did his best to rescue it. For a shepheard is of duty to rescue his flocke. David

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did it valiantly. As he kept his fathers sheepe, there came a Lion, and tooke a Lambe out of the flocke; and he went out after him, and smote him, and deliuered it out of his mouth: and when the Lion arose against him, he caught him by his beard, and smotethim, and slew him, 1 Sam. 17. 34. My shepheard here is not so happy to saue his sheepe: but his sheepe being devoured, he findeth some part of it, two legs, or a peice of an eare, whereby he may excuse himselfe to his Master for his lost sheepe. These parcels, legge or eare, he taketh *Ex ore Leonis.*

Out of the mouth of the Lion.] Non ex ore Lupi, sed ex ore Leonis. He saith not, out of the mouth of the Wolfe, but out of the mouth of the Lion. For a thing is recovered with more difficulty and with greater danger from a Lion than from a Wolfe. Iohannes Leo in his description of Africke: *Credat qui volet, quicquid Leo prehenderit, etiamsi Camelus foret, rostro auferet;* Beleeue it he that wil, whatsoener a Lion catcheth, though it bee a Camell, hee bearcth it away in his mouth. Hence its prouerbiall said, *Ex ore Leonis,* out of the Lions mouth, for, *out of extreme danger:* and its vsed when a man hath deliuernace beyond hope. Saint Paul vseth it, 2 Tim. 4. 17. *Egreddus in spiritu nostro, I was delinere out of the mouth of the Lion:* the Lion, not the Devill, as Ambrose saith, nor Festus the President of India, as Primasius affirmeth; but Nero, proud and cruell Nero, persecuting Nero, as its expounded by Chrysostome, Theodoret, Theophylact, Occumenius, Aquinas, and ^{*}Eusebius.

* Hb. Eccles., l. 2. cap. 22.

The royll Prophet hath it, Psal. 22. 21. *Serua me ex ore Leonis.* The words are a part of Christ's Prayer, *Sane me from the mouth of the Lion.* Some will haue that Lion to bee the Devill; some Pilat, some Caiaphas, some Herod. Lorinus will haue him to betoken *Principes & potentes,* all the chiefe Priests, Scribes, the Elders of the people, all that were the crucifers of Christ.

Here it is in proper termes, without a metaphor, *The shepheard taketh out of the mouth of the Lion two legs, or a peice of an eare.* Yet will Albertus haue this Lion to be, either the

King

King of Babylon, or the Denill. He addeth by way of explication, Os tyranni violentia est, os Diaboli peccatum : the mouth of a Tyrant is violence, the mouth of the Denill is sinne.

This Lion *Carthusian* in his morall explanation expoundeth by the Denill, so doth *Salmeron* in his *Tropologie*. And I deny not but that the *Lion* doth many times in a morall and tropologicall sense signifie the Denill. But if we will follow the letter of my Text, this *Lion* doth well resemble the King of Babylon, or the King of Assyria, *Salmanassar*.

It is not vsuall for a *Lion* to resemble a *King*. This resemblance is, *Prou. 19. 12. The Kings wrath is as the roaring of a Lion.* The roaring of a *Lion* is fearefull and terrible to the beasts of the forest, so is the wrath of a *King* to his subiects. The like is that, *chap. 20. 2. The feare of a King is as the roaring of a Lion.* The feare of a *King*, the terror which the anger or wrath of a *King* striketh into his subiects, is as the roaring of a *Lion*, very terrible. The *Lion* hath a *Beare* for his associate, *Prou. 28. 15. As a roaring Lion and a ranging Beare ; so is an vngodly Prince ouer the poore people.* An vngodly Prince is vnto the people ouer whom he ruleth, as a roaring *Lion* or a ranging *Beare* to a *Lambe* or *Kid*. Thus doth a *Lion* resemble a *King*, either in good or vngodly.

Not amisse then is it, that *Salmanassar*, *King of Assyria*, ^{2 King. 17. 2.} that great and mighty *King*, who was to carry away into ^{2 Esdr. 13. 40.} captiuitie the ten Tribes of *Israel*, is here compared vnto a *Lion*: according to the sense aboue giuen. Such shall be the conquest of the *Affrians*, vnder the conduct of *Salmanassar* against the *Israelites*, that the *Israelites* shall bee no more able to resist the *Affrians*, than a silly *sheepe* is able to resist a *Lion*.

Now to the *Anobis*, the *Reddition*, the other part of this Similitude.

So shall the children of Israel be taken out, that dwell in Samaria in the corner of abed, and in Damascus in a concb.

Of both these Cities, *Samaria* and *Damascus*, I haue heretofore entreated out of this place : Of *Damascus* vpon the first Chapter

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Chapter of this, vers. 3, and 5. Of *Samaria* vpon the ninth verse of this Chapter.

I King. 16. 24.

Samaria was the City royll of the ten Tribes. King *Omri* bought the hill of *Samaria* of *Shemer* for two talents of siluer, and built a City thereon, and called it after the name of *Shemer*, the owner of the hill, *Samaria*. It remained the chiefe seat of the Kingdome, as long as the Kingdome endured.

Chap. 7. 8.

Damascus was the Metropoliticall, the chiefe City of *Syria*. *Esay* calls it the head of *Syria*. *Julian* in his Epistle to *Sarapion* stiles it the City of *Jupiter*, and eye of the whole East, Holy and Great *Damascus*. *Tzetzes* vpon *Lycophron*, the Trophee of *Jupiter*, because *Jupiter* there conquered the *Titans*.

Nebem. 9. 25.

These two Cities, *Samaria* and *Damascus*, Cities of strength and fortification, were vnto the *Israelites* as their beds of repose and rest: here they thought themselves safe, did eat, were filled and became fat, living nicely and deliciously in full ease and pleasure. So much is meant by this their dwelling in *Samaria* in the corner of a bed, and in *Damascus* in a couch.

In the corner of a bed, in a couch.] *Sermo est de lecto discubitorio sine tricliniari*, saith *Villalpandus* in *Ezech. 23*. The speech is of a triclinary or parlor-bed, of such a bed, whereon of old time men vsed to take and eat their meat. It was the vse of old to haue a dining roome, Chamber, or Parlour, wherein stood three beds whereon they sate at meat, compassing the table on three sides; the fourth side was left free and cleere for waiters. To this ancient custome our Prophet here alludeth: as also he doth, Chap. 6. 4. They lie upon beds of iuory, and stretch themselves upon their couches, and eat the Lambes out of the flocke, and Calves out of the midst of the stall, and Chap. 2. 8. They lay themselves downe upon clothes laid to pledge by every Altar. When I handled those words, I speake at large of this custome. *Amos* now againe alluding to it, giueth vs to vnderstand, that the *Israelites* desiring to lye in angulo lecti, that is, in capite lecti, at the beds head,

head, in the chiefeſt place, feasted it ſumptuousliſt and delicioſly as well in Samaria, as in Damascus: Little thought they of going into Captivity.

Now take the ſimilitude to the full. As when a Lion hath eaten his fill, and bath ſatiate his hunger, the ſhepherd findeth two legges, or the tip of an eare, to ſhew unto the owner, that his ſheepe was worried: ſo the children of Israel, here a man, and there a man, few of them, very few, ſhall be taken out of the mouth of the Lion, King Salmanaffar, though they truſt in the strength of Samaria, and in the iuocour of Damascus, thinking thereby to be ſafe, as in a bed of reſt or feaſting.

We have gone the greater part of our iourney; let your attentioſs beare mee company, for the little that is behind. Our Prophet here deriding or scoffing at the Israclites, for their confidence in the multitude of their people, in the valour of their ſouldiers, in their fenced Cities, in the strength of Samaria, in the iuocour of Damascus, teacheſt vs, that

All confidence in creatures, ſtrength of man, or munition of Cities, is vaine and finfull.

All ſuch confidence is with all diligencē to bee ſhunned, Divine prohibition is againſt it, Psal. 118. 8. *Put no confidence in man, no not in Princes:* and Psal. 146. 3. *Put not your truſt in Princes, nor in any ſonne of man.* The prohibition is diuine: *Put no confidence in man;* and therefore all ſuch confidence is to be ſhunned.

Now the reaſons why no confidence is to be put in man, are diuers.

One is, because it is manifest idolatry ſo to doe. To withdraw and remoue the affections of the heart from the Lord, and ſet them vpon other things, cannot bee leſſe than Idolatry.

A ſecond reaſon depending hererpon, I take from the deſcription of confidence. It is deſcribed to be *indubitate ſpes futuri auxiliū;* It is the vndoubted hope of future ſuccour, which is due to God alone. And therefore to put our confidence in man, is to deny God his due.

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A third reason is taken from the condition of man, in whom some put their trust. The condition of man! What is that? David breakes forth into admiration of it; *Lord, what is man, that thou takest knowledge of him? or the sonne of man, that thou makest account of him?* And then shapes vnto himselfe an answer; *Homo vanitatis similis factus est;* Man is like to vanity, *Psal. 144. 4.* Like to vanity! Well were it for him were he onely like vnto it; *Verantamen uniuersa vanitas, omnis homo vivens;* Verily every man at his best state is altogether vanity, *Psal. 39. 5.* Every man at his best state altogether vanity! Surely, men of low degree are vanity; and men of high degree are a Lie. Lay them in the balance, they are altogether lighter than vanity, *Psal. 62. 9.*

What! Man, who hath an admirable feature, and aboundeth with created excellencies, is he made like unto vanity? Nay, is he altogether vanity? Nay, is he lighter than vanity? What then can his life be? Paul saies, its but a tabernacle, *2 Cor. 5. 4.* and if a tabernacle stand a yeere, its much. Peter calls it grasse. *Epsit. 1. Chap. 1. 24.* and grasse growes but a Summer. David calls it a flower, *Psal. 103. 15.* and a flower hath but his moneth. *Essay* describes it by a day, *Chap. 21. 12.* and a day hath but a morning and an euening. Job compares it to a shadow, *Chap. 14. 2.* and a shadow hath neither yeere, nor summer, nor month, nor day, but an houre. Moses likens it to a thought, *Psal. 90. 9.* and of thoughts there may be an hundred in an houre. So short a life what else doth it argue, but that man is vanity?

And what so little a creature is there, that yeelds not an argument to prove mans vanity? A little ^a haire in milke strangles *Fabius*; the stone of a Raison *Anacreon*; a flye Pope *Adrian* the fourth. The *Miyuntines* were chased from their habitations by ^b Gnats; the *Atariotes* by frogs, some *Iratians* by mice, some *Medians* by ^c Sparrowes, the *Egyptians* often-times by grasshoppers. And if ^d Pharaob aske, who is the Lord? Frogs, and Lice, and Flies, and otherthe basest vermine shall be his Challengers, and Conquerours, and Taylors; and aske, who is Pharaob? so vaine a thing is man.

The

^a Plin. Hist.
^b Nat. lib. 7. c. 7.

^c Diod. Siculus
lib. 4 cap. 3.
^d Exod. 5. 2.

The fourth reason against confidence in man, I take from the dangerous effects thereof. First, it bringeth vpon vs the curse of God: for thus saith the Lord, Jerem. 17. 5. Cursed be the man that trusteth in man, and maketh flesh his arme. And he whom God curseth, shall be accursed. Secondly, it makes vs liable to Gods iust vengeance. So were the people of Iudah, for the confidence they had in Rezin and Remaliabs sonne, Esay 8. 6. So they, who strengthened themselves in the strength of Pharaob, and trusted in the shadow of Egypt. The strength of Pharaob was their shame, and the shadow of Egypt their confusion, Esay 30. 3. And so (to omit many other) the Israélites in my Text, for relying vpon the multitude of their people, the valour of their souldiers, their fenced Cities, the strength of Samaria, and the succour of Damascus.

Thus haue you the reasons of my Doctrine: why there is not any confidence to be put in creatures, either in the strength of man, or the munition of Cities.

The vse is to admonish vs, that we depend not vpon the vaine and transitory things of this life, but vpon God alone, who onely is vnchangeable and vnmoueable: that we resigne our selues wholly into his hands, and confesse before him, in the words of the Psalme 91. 9. Tu es Domine spes mea: Thou art, O Lord, my hope. Sweet is the meditation of Saint Bernard vpon the place: Let others pretend merit, let them bragge that they haue borne the burden and heat of the day, let them tell of their fasting twice a weeke, let them glory that they are not as other men; *Mibi autem adhaerere Deo, bonum est, ponere in Dominino Deo spem meam;* but its good for me to cleave fast vnto God, to put my hope in the Lord God.

Serm.9. in Psal.
Quibabitat.

Psal. 73. 28.

Sperent in aliis alii, Let others trust in other things; one in his learning, another in his nobility, a third in his worsh, a fourth in any other vanity, *Mibi autem adhaerere Deo, bonum est,* but its good for me to cleave fast vnto God, to put my trust in the Lord God.

Dearely beloued; if we shall sacrifice to our owne ncts, burne incense to our owne yarne, put our trust in outward meanes, either riches, or policie, or Princes, or men, or monn-

Habak. 2.15, 16.

K k 2 taines,

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raines, forsaking God, God will blow vpon these meanes and turne them to our ouerthrow. Wherefore though we haue all helpe in our owne hands to defend our selues, and offend our enemies, as that, we are fenced by *Sea*, fortified by ships, blessed by *Princes*, backed with friends, stored with munitions, aided with confederates, and armed with multitudes of men, yet may we not put our trust herein; for *nobis etiam adhaerere Deo, bonum est*; its also good for vs to cleave fast vnto God, to put our trust in the Lord God, who alone giues the blessing to make all good meanes effectuall.

There is not much remaining. The small number of the *Israelites* that were to be delivered from the fury of the *Affyrian*, resembled by the two legs, or the tip of the eare taken by the shepheard out of the *Lions mouth*, yeelds vs this obseruation: that

In publike calamities God euermore reserveth a remnant to himselfe.

2 Pet. 2. 5.

When God punished the old world, the world of the ungodly, bringing the flood vpon them, he saved *Noah* the eighth person, the preacher of righteousness. When God condemned the Cities of *Sodome* and *Gomorrah* with an ouerthrow, turning them into ashes, making them an ensample vnto those that after should live wickedly, he deliuered *Lot* from among them.

There is a remnant left, *Esay* 1. 9. Except the Lord of hosts had left vnto vs a very small remnant, we shoud haue beeene as *Sodome*, and we shoud haue beeene like vnto *Gomorrah*. You see a remnant reserved, though it be very small. Yea sometimes there is a reservation of so small a remnant, as is hardly vissible; as in the daies of *Elijah*, who knew of none but himselfe. *I only am left*, saith he, *1 King.* 19. 14. Yet God tellshim, verf. 18. of seven thousand in *Israel*, which never bowed their knees to *Baal*. I finde, *Joel* 2. 32. deliuernace in mount Sion, deliuernace in *Jerusalem*, and deliuernace in the remnant, whenthe Lord shall call. There is then a remnant to be called, even in greatest extremitie.

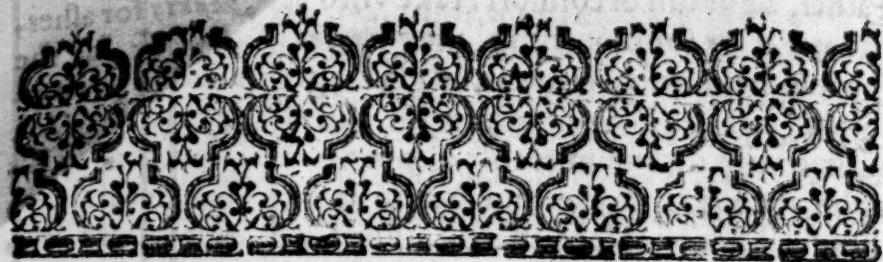
Wherefore you, the Elect and chosen children of God the Father,

Father, be ye full of comfort: take vnto you, beauty for ashes, *Esay 61. 3.*
 the oyle of ioy for mourning, the garment of gladnesse for the
 spirit of heauiness, reioyce ye, be glad together and be ye com-
 forted. Let the Prince of darknesse, and all the powers of Hell,
 assisted with the innumerable company of his wicked vassals
 vpon the Earth, ioyne together to worke your ouerthrow,
 they shall not be able to effect it. For God, euē your God,
 will reserve unto himselfe a remnant.

And what is this remnant, but pūllus grex? Its a little flock,
 the chaste Spouse of Christ, the holy Catholike Church.

Extra eam nulla est salus: Out of it there is no Salvation,
 for hee that hath not the Church for his Mother,
 shall never haue God for his Father. So much
 for the explanation of this twelveth
 verse. And Gods blessing be
 vpon it.

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AMOS 3. 13, 14, 15.

Hear ye and testify in the house of Jacob, saith the Lord God,
the God of hosts.

That in the day, that I shall visit the transgressions of Israel upon
him, I will also visit the Altars of Bethel, and the horns of
the Altar shall be cut off, and fall to the ground.

And I will smite the winter house with the summer house; and
the houses of Ivory shall perish, and the great houses shall have
an end, saith the Lord.

IHe words of the Lord are iust, by whom soeuer they are uttered: and the authority of the holy Spirit is wonderfull, by whom soeuer he speaketh. Non minus de ore pastoris, quam de ore Imperatoris personat: he thundereth, or he speaketh with as much Maiestie from the mouth of a Shepherd, as from the mouth of an Emperour. Amos our Prophet, is this Shepherd from whom the holy Spirit here thundereth. Before he came with a proclamation to the palaces of Aszdod, and to the palaces of the Land

of

of Ægypt. Now he comes with a *Contestation* to the house of Jacob. Hereafter you may heare his message to the King of Basban, that are in the mountaines of Samaria, Chap. 4. 1. If Amos had from a shepherd beeene aduanced to the Maiestie of a King, as David was, what could we wish should haue beene added to the greater maiestie of his elocution? The *contesta-*
tion is the thing whereupon I shall at this time principally insist.

The words are a *Proseopopæia*: the Almighty is brought in, calling vpon his Priests and Prophets to giue eare vnto him, and to beare witnesse of the calamities which he was purposed to lay vpon the house of Jacob: that when he shold punish them for their euill deeds, he would visit their Temple, and proudest buildings with desolation.

The parts are two:

One is a *mandate* for a *Contestation*, or *Testification*.

The other is the *matter to be testified*. That vers. 13. This vers. 14, 15.

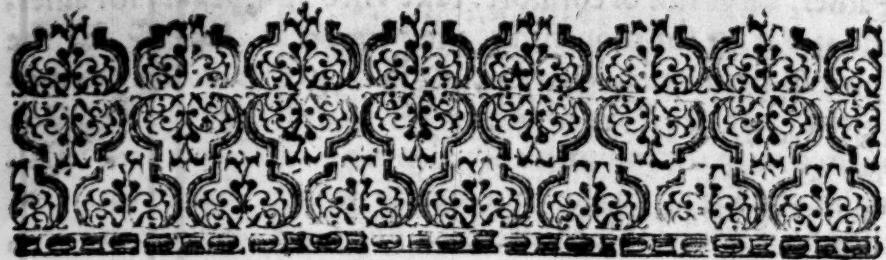
For the first, these particulars may be obserued:

1. Who it is that gives the mandate? It is he that best may doe it, Euen the Lord. *The Lord God, the God of Hosts.*
2. To whom he gives it: *Sacerdotibus, & Prophetis*, to his Priests and Prophets: for to them is this by an *Apostrophe* directed.
3. How he gives it; thus, *et audite & contestamini*, Hearc and testifie.
4. The place where this testification is to be made, *In domo Jacob*, In the house of Jacob.

Hearc yee, and testifie in the house of Jacob, saith the Lord God, the God of Hosts, Vers. 13.

In the other part, which is of the matter to be testified, wee may obserue,

1. That God is fully resolued to punish Israel for sinne: *A day there is wherein the Lord will visit the transgression of Israel upon him.* Vers. 14.
2. That this punishment, so resolued vpon by the Lord, shall reach vnto their holiest places, to their houses of Religion, to their.



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AMOS 3. 13, 14, 15.

*Heare yee and testifie in the house of Iacob, saith the Lord God,
the God of hosts.*

*That in the day, that I shall visit the transgressions of Israel upon
him, I will also visit the Altars of Bethel, and the hornes of
the Altar shall be cut off, and fall to the ground.*

*And I will smite the winter house with the summer house; and
the houses of Ivory shall perish, and the great houses shall bane
an end, saith the Lord.*

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their Altars in Bethel: the hornes of the Altar shall be cut off, and fall to the ground, vers. 14.

3. That this punishment shall extend to the palaces, the chiefest places of their habitation, even to their demolition and ruine. The winter-house shall be smitten, so shall the summer-house: the houses of Ivory shall perish, and the great houses shall have an end, vers. 15.

4. The seale and assurance of all, and that we haue in the end of thi, Chapter, in two words, saith the Lord.

In the day that I shall visit the transgressions of Israel upon him, I will also visit the Altars of Bethel, and the hornes of the Altar shall be cut off, and fall to the ground.

And I will smite the winter-house with the summer-house, and the houses of Ivory shall perish, and the great houses shall have an end, Saith the Lord.

Thus haue you the diuision of this text: the branches are many; all obseruable, and worthy your attention. Order requireth that I begin with the first part, which was the mandate for the testification: the first branch whereof was of the giuer thereof: and that was *Hee*, that might best doe it, even the Lord, called here *Dominus Ichouih, Deus exercituum*; The Lord God, the God of Hosts.

These names of God haue no small weight. They serue to seale the truth of this Prophecie. Amos might haue said in briefe, *Saith the Lord, or the Lord God*, as he had said of before: but not content therewith, he now addeth a third title or appellation, אלהי הָצְבָאֹת Elohei hatz-baot, the God of Sabaoth. He is called also *Iebouatzbaoth*, 1 Sam. 4.4. the Lord of Sabaoth. In your *Te Deum*, that excellent Canticle of Ambrose and Augustine, he is stiled the Lord God of Sabaoth, *Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth*, Holy, Hol-ly, Holy, Lord God of Sabaoth.

This name of Sabaoth is retained by Saint Paul, Rom. 9.29. and he hath it from *Esay* 1.9. εἰ μὲν νῦν οὐδεὶς, Except the Lord of Sabaoth had left vs a seed, we had beeene as Sodoma, and made like unto Gomorrah. Saint James hath it in his Epistle, Chap. 5.4. Behold, the hire of the labourers which haue reaped

reaped downe your fields, which is of you kept backe by fraud,
crieth: and their cry is entered n̄ ōr ū weir oūcud, into the
cares of the Lord of Sabaoth.

There are of the Ancient, who haue taken this name, Sa-
baoth, for one of the names of God. Saint Hierome Epist. 136.
writing to Marcella of the ten Hebrew names of God, saith, the
fourth is Sabaoth. *Quarum nomen Dei est Sabaoth, quod Sep-
tanginta virtutum, Aquila exercituum translulerunt:* The
fourth name of God in Hebrew is Sabaoth, which is by the
LXX, translated *Virtutum*, by *Aquila, Exercitum*. Both words
Virtutes and *Exercitus*, signifie the same thing, *military forces*,
an host or band of armed souldiers.

Isidore Bishop of Hispalis, Orig. lib. 7. cap. 1. agreeeth with
Saint Hierome; *Quarum nomen Dei, dicitur Sabaoth, quod Psal. 24. 10.
vertitur in Latinum, exercitum sine virtutum; de quo in Psal-
mo ab Angelis dicitur, Quis est iste Rex gloria? Dominus virtu-
tum?* The fourth name of God is Sabaoth: turne it into La-
tine, it will be *Exercitus*, or *Virtutes*, hosts or bands of armed
souldiers: whereof the Angels in the Psalme doe speake;
*Who is this King of glory? Dominus virtutum, the Lord of
Hosts, he is this King of glory.*

The Author of the Looking-glaſſe in the ninth Tome of
Saint Augustines workes, the tenth Chapter of that booke
speakeſt thus vnto the Lord: *Tu misericordia & benigneſcia & ze-
loſcia, & Sabaoth invictissime: O thou meeke and gracious,
strong and ialous, and most invincible Sabaoth.*

Origen. Hom. 4. in Esaiam, vpon those words of the Song of
the Seraphins, Holy, Holy, Holy Lord God of Sabaoth, saith,
Sabaoth is by Aquila's interpretation *Dominus militarium*, the
Lord of Hosts. But in this place he seemeth to be maimed and
vnprefect. Drusius in his 23. Epift. corrects him by adding
Adonai vnto Sabaoth; thus: *Adonai Sabaoth* is by Aquila's
interpretation, *Dominus exercituum*, the Lord of Hosts. So the
meaning is good, and is confirmed by Epiphanius lib. 1. brefe.
26. Aquila euery where in the old Testament, for *Adonai Sa-
baoth*, hath *Khaos spalior*, and that is, *Dominus exercituum*,
the Lord of Hosts.

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As for Saint Hierome and Isidore, and the Author of the Looking-glasse; Drusius is of opinion they were deceiued, in taking *Sabaoth* for a name of God. Beleeue me, saith he, *Sabaoth* is never said of God, but it is either *Dens Sabaoth*, or *Dominus Sabaoth*, either the *God of Sabaoth*, or the *Lord of Sabaoth*. And he is in the right. For indeed *Sabaoth* is no name of God; nor is it ever found alone, if it be spoken of God.

Elegantly to this purpose saith Epiphanius lib. 1. Heres. 40. against the *Archonites*: Τὸν δὲ σαβαὼθ τούτῳ εἶπεν διεῖ, the name of *Sabaoth* hath the interpretation of *Hosts*: and therefore the *Lord of Sabaoth* is the *Lord of Hosts*. It is well knowne to euery one that is conuersant in holy Scripture, that the Scripture, where it vseth the name of *Sabaoth*, speaketh not after this manner, ἐπειδὴ μοι σαβαὼθ, or εἰδανος σαβαὼθ, *Sabaoth* hath said unto me, or *Sabaoth* hath spoken; but thus, *Dicit Dominus Sabaoth*, saith the *Lord of Sabaoth*; and that is, if you will interpret, the *Lord of Hosts*.

Saint Ambrose his interpretation of this name *Sabaoth*, I may not well passe by. It is Lib. 4. de fide ad Gratianum, cap. 1. There vpon those words of the 24. Psalme, *Dominus Sabaoth*, ipse est *Rex glorie*, the *Lord of the Sabaoth*, he is the *King of glorie*, he saith, *Sabaoth* interpretes alicubi *Dominum virtutum*, alicubi *Regem*, alicubi *Omnipotentem* interpretari sunt. Interpreters haue rendred the name of *Sabaoth*, sometime by the *Lord of Hosts*, sometime by the name of *King*, sometime by the name of *Almighty*. But the place is manefestly vicious. For *Sabaoth* no where signifieth a *King*: nqr haue Interpreters any where so rendered it. To correct that errore, Drusius for *Regem* readeth *exercitum*; and he proues his correction out of *Encherius*, whose words are *Sabaoth*, *exercitum*, sive *virtutum*, aut ut aliqui volunt, *omnipotens*. *Sabaoth* is for signification as you would say, of *armies*, or of *hosts*, or *omnipotent*.

Sabaoth is rendred *Omnipotent*, or *Almighty*, by the Septuagint, as in other places, so in this text of mine, wherein for *Elohe haizbaoth*, the *God of Sabaoth*, they haue δέος ἀμυνατωρ, *God Almighty*. Whence is that rule of Saint Hierome to Damasius, Epist. 142. We are to know, that whichevener the Seuentie

Seuentie Interpreters haue expressed *Dominum virtutum*, and *Dominum omnipotentem*, the Lord of Hosts, and the Lord Almighty, there in the Hebrew it is *Dominus Sabaoth*, which is by *Aquila's* interpretation, *Dominus militiarum*, the Lord of Hosts. *The Lord of Hosts*, by *Aquila's* interpretation, is God the Almighty by the interpretation of the *Septuagint*.

Well. *Elohe baiz·baoth*, the God of Sabaoth; Be he with the Greekes, *Kreiō spalioν*, or *spaldyauλov*, or *swaιuσov*, or *o δeω i μυλοeπoπo*; or bee hee with the Latines, *Dominus*, or *Dens virtutum*, or *Militiarum*, or *Exercituum*; all will be well expressed in our language with one title, *The Lord*, or *God of Hosts*.

But what are these *Hosts* whereof God is the *Lord*? There is *spatia rī ipav̄*, an host of Heaven, *All. 7. 42.* And what that is, Saint Hierome expoundeth to the noble Lady *Agapita*, *Epist. 151. quast. 10.* The *Host of Heaven*, is not only the Sunne and Moone, and glistening Starres, but also the whole multitude of *Angels*, and their armies: called in Hebrew *Sabaoth*, which is in Latine *Virtutum* or *Exercituum*. Hispalensis for this host of Heaven, doth reckon vp in the place aboue alleged, *Angels*, *Arch-angels*, *Principalities* and *Powers*, and all the *Orders* of the *armies celestiall*, of whom God is the *Lord*. For they are all vnder him, and subiect to his soueraigntie.

It is true what those Ancientshau'e said of the *Host of Heaven*. True it is that the *Angels* are of this armie. *Micahiah* tells King *Ababio*, *1 King. 22. 19.* *I saw the Lord sitting on his Throne, and all the Host of Heaven standing by him, on his right hand, and on his left.* There the *Host of Heaven* are the *Angels*, who attend the *Lord*, to put in execution whatsoever he shall command. At the birth of *Jesus Christ* our *Saviour* the *Angell* that appeared vnto the shepherds, had with him a multitude of the *Heavenly Host*, *Luke 2. 13.* and that multitude was of *Angels*: and they were (by likelihood) created in the first day with the *Heavens*, because those sonnes of God did shew for ioy, when God laid and fastned the foundations of the earth, *Job 38. 7.* These the sonnes of God, the *Angels*, sweetly described by the *Nightingale of France* to be,

*Bartas 1 day,
1. Wecke.*

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The sacred Tutors of the Saints; the Guard
Of Gods elect, the Pursuivants prepar'd
To execute the counsails of the Highest:

The Heavenly couriers, to their King the highest,
Gods glorious Heralds, Heavens swift Harbengers,
Twixt Heaven and earth the true Interpreters;

these, the Sonnes of God, the Angels, are of the glorious Host
of Heauen.

So are the Starres, the Sun, the Moone, the goodly furniture
of the visible Heavens; they are all of the Heavenly host. So
shall you finde them called, Deut. 4. 19. The Sun, the Moone,
and the Starres, even all the Host of Heaven. Of this host of Hea-
ven it is prophecied, Esa. 34. 4. All the Host of Heaven shall be
dissolued, and the Heavens shall be rowled together as a scroll, and
all their host shall fall downe, as the leafe falleth off from the Vine,
and as a falling figge from the fig-tree. As for the Starres, they
in their courses fought against Sisera, Iude. 5. 20. The Sunne
and the Moone stood still; the Sunne vpon Gibeon, the Moone
in the valley of Ajalon, till the people of Israel had auenged
themselves vpon their enemies, the Amorites, Ios. 10. 12. The
Sunne, the Moone, the Starres, all the twinkling spangles of the
firmament, you see, are of Gods host.

Nor is Gods host only of Celestiall creatures, but also of all
other creatures in the world. In the second Chapter of Genesis
v. 1. where it is said, the heauens and the earth were finished, and
all the host of them, by all the host of them, we are to understand
all creatures in the Earth and Heavens, which stand as an armie
seruants to the Lord, and are by him commanded. That all
things are Gods seruants is auowed, Psal. 119. 91. The Heauen
and Earth continue to this day according to the ordinances of the
Lord, for they are all his seruants. Heaven and earth and all
things therein contained Continue] safe, sound, and sure, even
to this day] wherein we liue, and so shall do to the worlds end,
by the ordinance and appointment of God, for all are his seruants;
all creatures yeeld obedience to him, as seruants to their mas-
ters. They are all by him commanded. For thus saith the Lord,
Esa. 45. 12. I haue made the earth, and created man upon it;

Psal. 119.91.
Esay 45. 12.

I, euen my hands haue stretched out the Heavens, and all their host haue I commanded. The innumerable Hosts of creatures both in Heauen and Earth are all by God commanded.

Now from this which hath hitherto beene delivered, the realon is plaine, why this title of God *Elohe bazebaoth*, the God of *Sabaoth*, or the God of *Hosts*, is by our Prophet added to the two former appellations, *Adonas lebouib*, *she Lord God*. It is, the more liuely to set forth his rule, dominion, and soueraigntie ouer all. It sheweth that as an armie or an Host of soldiers obey eth their Emperour or commander; so all things, all creatures, celestiall, terrestriall, and infernall, are of Gods host, and doe yeeld vnto him, as to their Emperour and commander, all obedience. They all stand readie in martiall order and battell-ray, prest to doe whatsoeuer God willeth: and therefore is the *Lord God*, the *God of Sabaoth*, or the *God of Hosts*.

From this consideration, that our *Lord God* is the *God of Hosts*, we are caught the feare of so great a Maiestie. For who is he, that will not feare him, by whom he shall finde himselfe to be beset and compassted about with very many and potent armies; aboue, beneath, before, behinde, on the ope hand, and on the other, that there can be no euasion, no escaping from him? Our God, is the *God of Hosts*. Man, sinfull man, how shall he consist, if God once arme his hosts against him? The feare of God will be his surest refuge. Feare him, and all his Hosts shall be on your side, and fight for you. Feare him, and both flouds and rocks shall feare you: all winds shall blow you hapinesse: ship wracks shal auoid the place where your foot treadeth; & as to the apples of Gods own eies, so shall all his creatures yeeld to you reverence: they shal not dare to approach the channell where your way lyeth. Hills shal fall downe, & mountaines shall be cast into the sea: but who so feares the *Lord* he shall never miscary. This feare of the *Lord* will both land your ship in an happy haven, and after your travells vpon the earth, will harbour your soules in his euerlasting Kingdome.

And thus much be spoken of the first thing obserued in this Mandate, euen the Giver thereof, the *Lord God*, the *God of Hosts*. I proceed to the rest.

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The next is, who they are to whom this Mandate is given, and they are *Sacerdotes & Prophetæ*, Priests and Prophets. For to them is this passage by an Apostrophe directed. To them. It appeareth by the manner of giuing the Mandate ; it is giuen in two verbs Imperative, *Audite & Contestamini*, Hear yee, and testifie : and it further appeareth by the specification of the parties, concerning whom the Mandate is : they are of the house of Jacob. The house of Jacob, is the Kingdome of the ten Tribes, or the Kingdome of Israel. Understand then by the house of Jacob, the people of Israel ; to whom Priests and Prophets were ordinary messengers from the Lord. And thus haue I couched together three particulars of the Mandate.

1. *To whom* it is giuen : to Priests and Prophets.
2. *The manner how* it is giuen, *Audite & contestamini*, Hear and testifie.
3. *The place, which, or the parties, whom* it concerneth, the house of Jacob. Hear and testifie in the house of Jacob.

Saint Hierome and Lyra doe take this Mandate to be of a larger extent, than to Priests and Prophets. They will haue it to be giuen vnto all : to all people : as if all people were here commanded to heare what the God of Hosts saith, concerning the subuersion of the Kingdome of the ten Tribes, and thereof to beare witnesse to the house of Jacob, that they hearing, might be conuerted from their euill wayes.

Emin. Sa. Christ. à Castro. But Remigius, Albertus, Hugo, Dionysius, Vatablius, Montanus, and others, doe affirme more truly, that Priests and Prophets are here called vpon, to heare from the mouth of the God of Hosts, the destruction that is eminent and ready to fall vpon the house of Jacob, and thereof to beare witnesse vnto them, *et credant & resplicant*, that they may beleue and repente them of their sinnes, and so be delivred. *Valde enim proficuus est concionator, qui dicit, que audiit ex ore Domini* : for surely he his a very profitable Preacher, who speaketh only that which he hath heard from the mouth of the Lord. Wherefore to Priests and Prophets be it said ; *Audite & contestamini* ; Hear and testifie. First heare, and then testifie. Whence the obseruation is,

The

The Minister of the Gospel is to heare what God speaketh before he presume to deliver his message to the people.

He is first to heare, and then to testifie what he heareth. Non minister prophetare, nisi quia prius à Domino audierit, saith one : Mercer. It is not lawfull for a man to prophesie, I say, it is not lawfull for a man to preach, but such things as he hath heard of the Lord.

But doth the Lord now adayes speake that he may be heard of his Ministers ? Yes. And I vnde the knot by a distinction.

There is a two-fold bearing of God when he speaketh, or a two-fold hearing of the word of God, *auditus externus* and *internus*, an outward, and an inward hearing. These two are sometimes seuered, and sometimes they are ioyned together. For some there are that doe heare onely *outwardly*, but *within* they are deafe. Of those it may be said, as it is of the *Idols* of the Heathen, *Psal. 115. 6.* They have eares but they heare not. They heare but understand not what they heare. These are they that receive the seed by the wayes side, *Mattb. 13. 19.*

Others there are that heare not with the *outward* eare : all their hearing is *within*; it is in the *heart*; there they heare God speaking to them by the inspiration of the holy Spirit. Such was the bearing of the *Prophets* of old.

Besides these, some there are that heare both *outwardly* and *inwardly*, with the *eare* and with the *heart*. Such a bearing is peculiar to the *faithfull*: of whom I understand that, *Rom. 10. 17.* Faith commeth by hearing, and hearing by the word of God. Faith commeth by hearing; that is, faith is bred in the hearts of the elect by the *external* hearing of the Word, the holy Spirit working in them. The Preachers sound unto their eares the doctrine of the Word. The eares convey it to the minde: but that is *blinde* to *conceive* divine matters. Wherfore comes Gods holy Spirit, who through the doctrine received in at the *eare*, illuminateth the understanding, openeth the *heart*, and inclineth the will, to conceive what the Preacher hath deliuered, to give assent unto it, and to delight therein. Thus comes faith by hearing, and hearing by the word of God. Whence we may gather this definition of Faith : *Faith is a true persuasion of*

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of the mercies of God merited by our Lord Iesus Christ : and we attaine vnto it, by the Spirit of God, giuing vs this true per-swasion through the doctrine of the Gospell.

Now the hearing, whereby the Minister of the Gospell heareth the word of God, or God speaking to him, is a mixt kinde of bearing : it is partly inward, by the secret operation of the blessed Spirit ; and partly outward, by the reuealed word of God, exprested in the Sacred Scriptures.

*Exod. 33. 11.
Numb. 12. 8.*

For God in the Scripture speakest vnto vs, as it were face to face, or mouth to mouth, as plainly as hee spake out of the cloud, *Matt. 17. 5.* when that voice was uttered ; This is my beloved Sonne, in whom I am well pleased ; heare yee him. And surely, if God were now to give his voice from Heaven, hee would speake no otherwise than he speakest in the *Scriptures*. And therefore are we commanded, *Ioh. 5. 39.* to search the *Scriptures*. Εγενέτο τὸς γεράσας, search the *Scriptures*, he saith not αὐτούργοντες, reade the *Scriptures*, but ἐπιδιώκετε, search them. The truth and sense of the *Scripture* is profound and deepe ; it is as gold, that lyeth, not vpon the face and out-side of the Earth, but in the veines thereof : it is as the marrow, the pith, the heart of a tree, that is not in the barke, but is couered with the barke. Off must the barke, if we will haue the pith : and we must digge deepe in the ground, if we will haue any gold : so must our search be with diligence, beyond the barke and out-side of the letter, if we will partake of the treasure that is hid-den vnder it, and heare God speaking vnto vs.

Matt. 22. 39.

Christ confuting the Sadduces for the point of the Resur-
rection, saith vnto them, οὐαὶ δι, μὴ οἴδοτε τὰς γεράσας : Yon erre, not knowing the *Scriptures* ; implying, that, if they had beene diligent in the search of them, God would therein haue spo-
ken to them, and directed them in that truth.

Saint Peter Ep. 2. Chap. 1. 19. commanding the faithfull of his time, for their diligence in the *Scriptures*, saith vnto them, we have a most sure word, λόγον ὁραντίων, a prophetical word, whereunto you doe well that you take heed, as unto a light, that shineth in a darke place ; intimating, that, that same λόγον ὁραντίων, that same prophetical word, or word of prophecie, or word

word uttered by the Prophets, is nothing else but the word of God, conueyed vnto vs by ministry of his Prophets.

That so it is, we are assured by the Protestation that God himselfe maketh, Hos. 12. 10. 1, that am the Lord thy God, I have spoken by the Prophets, and I have multiplied visions, and vised similitudes, by hand or by the ministry of the Prophets. The like phrase is vised by Haggai, Chap. 1. 1. to shew that his prophecie was the very word of God: In the second yeare of the reigne of King Darius came the Word of the Lord by the hand, or by the ministry of Haggai the Prophet vnto Zerubbabel. Haggai was but a conduit to conuey the Word; the Word was the Lords. This is that we reade, Hebr. 1. 1. that God at sundry times and in diuers manners spake in time past vnto the Fathers by the Prophets.

Hence appeareth the harmony, consent, and agreement of all the Prophets euен from the first vnto the last. Adam, Seth, Enoch, Noe, Abraham, Moses, David, Esay, and the rest, not one of them spake one word of a naturall man in all their ministry; but only the words of him that sent them: they spake not of themselves; it was God that spake in them. Whensocuer was the time, whosocuer was the man, wheresocuer was the place, whatsocuer was the people, the words were Gods. God spake by the mouth of his holy Prophets.

And for this cause when we preach vnto you, we say not, you are to beleue vs in what wee say, quia nos dicimus, because we say it, but quia dicit Dominus, because the Lord saith it. And if it be demanded, whence it may be knowne that our sayings are the Lords sayings, we answer it is knowne ex Scripturis, by this or that place of Scripture. To the Scriptures we are tyed, as the Levites were to the Law, Deut. 17. 11. From the Law they might not decline either to the right hand or to the left; nor may wee from the Scriptures. They were to teach according to the Law; and we according to the Scriptures. The voice of the Law was their rule, the voice of the Scripturis must be ours.

The voice of the Scripturis must be our rule. But saith the

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Sleid. Com. l. 23.

Centr. 3. de
Eccl.Schol. de Euchar.
& Defens. 3.

Romanizing Papist, the Scripture hath no voice at all, but is res muta, a dumb thing. The Bishop of Poitiers, in the infamous conuenticle of Trent, was of this minde, Scripturam esse res inanimem atque mutam, that the Scripture is a dead and a dumb thing, as are all other Politicke Lawes. Albertus Pighius before that time had discovered his opinion of the point: *Eesse Scripturas mutas indices*, that the Scriptures are dumb judges: and therefore vnsit to haue matters of controuersie put ouer to their iudgement. Petrus à Soto saith as much in effect, calling the Scripture, *Literam mutam, non respondentes*, a dumb letter that gives no answer. This is but one of the many blasphemies which Papists haue uttered to the disgrace of holy Scripture: against whom to the honour thereof, wee maintaine this assertion,

Scripturam non esse mutam, ac vocis expertem; the Scripture is not dumb and speechlesse, but hath a voice, a cleare voice, easier to be heard, except we be deaf.

For the confirmation of this our assertion, I produce that of Saint Paul, Rom. 3. 19. Whatsoever things the Scripture saith, is faith to them that are vnder the Law: the Greeke word is λαλεῖ, it speaketh to them that are vnder the Law. It speaketh, therefore it is not dumb.

Mosos ascribeth to the Law a mouth, Deut. 17. 11. and Pagnines translation there, is ex ore Legis: the Priests were to teach according to the mouth of the Law. And why, I pray you, hath the Law a mouth, if it cannot speake? *Exhortations of holy writ doe speake, why may not precepts, prohibitions, expostulations, and other passages speake as well?* There is an exhortation that speaketh unto you as children, Hbr. 12. 5. οὐδέποτε, it speaketh, and thus it speaketh: *My sonne, despise not thou the chastining of the Lord, nor faint when thou art rebuked of him.*

The Scripture every where speaketh: Η γραπτή λέξις, a phrase often iterated in the New Testament, is a sure evidence that the Scripture is not dumb. Τι γάρ η γραπτή λέξις, Rom. 4. 3. What saith the Scripture? Abraham beleoued God; and it was counted unto him for righteousness. That Scripture is Gen. 15. 6. and therefore

therefore the Scripture in Genesis speaketh, *Nōrē i. 7. eccl. nō
dixit, Rom. 9. 17.* The Scripture saith unto Pharaoh, What I
Enon for this same purpose have I raised thee up, that I might
shew my power in thee : that Scripture is Exod. 9. 16. and therefore
the Scripture in Exodus speaketh.

Nōrē i. 7. eccl. Rom. 10. 11. The Scripture saith; whosoever be-
lieueth in him, in Jesus Christ, shall not be ashamed : that Scrip-
ture is Esay 28. 16. and therefore the Scripture in Esay speaketh.

Nōrē i. 7. eccl., saith the Scripture, from this phrase so often
reiterated in the New Covenant, I may conclude for the whole
Scripture, that it hath a voice and speaketh : and therefore that
it is neither dead nor dumb, as the above alleged Popish Au-
thors have imagined.

It hath a voice and speaketh. This voice is the voice of God.
For God in the Scriptures speaketh with vs familiarly, as a
friend speaketh with a friend. *Quasi amicis familiaris, sine fu-
co ad cor loquitur indoctorum atq[ue] doctorum, Augustine to Volu-
fian Epist. 3.* God in Scriptures daily speaketh to vs ; and hee
speaketh plainly to the heart, as well of the unlearned, as of the
learned, to the heart of every one of vs. Now as God in the
Scriptures speaketh to vs, so we cannot but acknowledge that
he speaketh, vnlesse we be without his holy Spirit. *Sic enim
loquitur nobiscum, ut nos eius sermonem intelligamus, Ambrose
to Irenaeus Epist. 5.* So God speaketh with vs, that we may un-
derstand his speech. And this that, which above I vnderooke
to proue, that God now adayes speaketh, that he may be heard
of his Ministers. And sith he so speaketh, my doctrine will
therupon follow :

*The Minister of the Gospell is to heare what God speaketh,
before he presume to deliver his message to the people.*

He is to heare what God speaketh, before he make his con-
testation to the house of Jacob. It is the order prescribed in my
text : *Hear first, then testifie, Hear and testifie in the house of
Jacob.*

The vise of the point now delivered is two-fold : one con-
cerneth the Preachers of the Gospell ; the other the Hearers.

*The Preachers are to heare what God speaketh, and then to
testifie*

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testifie and bear witness thereof to the house of Jacob, to the people of God. They must remember they are *Ambassadors*, 2.Cor. 5.20. *Ambassadors of God in Christ's stead*: and that to them is committed the ministry of reconciliation: and therefore they may not broach or publish any vain imaginations of their own, but those things onely which God giveth them in charge. They must heare what God saith, and that alone must be their message.

Againe, they must remember they are *Ministers*, Job. 15.27. and Act. 1.8. they are *witnesses for Christ*. They are to bear witness to the truth of Christ's person; to his threefold office, his Priestly, Princely, and Propheticall office, and to the benefits that doe flow from thence for the edification of the Church. All this they are to heare from the mouth of God speaking in his holy Word, and thereof to make their contestation in the house of Jacob, to bear witness thereof to Gods people, not by their preaching only, but if need be, by their dying too.

The other vse is for hearers. For if the Preacher be first to bear what God speaketh, and then to testifie the truth thereof to the house of Jacob, the people of God; then are the people of God, all the house of Jacob, to giue attentiu eare to the Preachers message.

Hearers in bearing are to know that they are to deal with God, and are to receiue the Word delivered by the Minister, not as the Minister's word, but as the Word of God. Such Hearers were those *Thessalonians* commended by S. Paul, Epist. 1. Chap. 2.13. For this cause, saith he, thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that beleue. The example is well worthy our imitation.

Beloued, if an earthly Prince speake or send a message to vs, we giue all shew of reverence, and heare him with diligence. This Word whereof we now entreat, is not of flesh and bloud; it proceedeth not from Kings or Emperours, or Parliament, or from Councells of men, but from God the Father, and from our Lord Jesus Christ. When this Word is read, Princes and Emperours

perours stand vp, and lay downe their sword, and vncouer
their head, and bow their body in token of reuerence, because
they know it to be the word of God, which God himselfe hath
uttered, that it should be as the ^adew of Heaven to moisten our
drie soules, as a ^bWell of water springing vp to euerlasting life,
as a ^csavour of life vnto life, and the very ^dpower of God vnto
saluation to every one that believeth. Without this Word we are
^a Destr. 32. 2.
^b Job. 4. 14.
^c 1 Cor. 2. 16.
^d Rom. 1. 16.
vndone, we perish: we receive no comfort, we see not the light;
we grow not in faith, we abide not in the Church of God.

Wherfore, suffer yee a word of exhortation. It shall be in
S. Peters words, 1 Epist. 2. 2. As new borne babes desire yet the
sincere milke of the Word, that yee may grow thereby. Be yee so
affected to the word of God, as new borne infants are to their
mothers milk. You know well how that is: A little infant even
by the instinct of nature, almost as soone as it is borne, seeketh
that nourishment; it is not long well without it; when nothing
else will, that will stil it. So, even so be ye affected; long ye after
the word of God, as your spiritual nourishment, rejoice in it, place
your happiness in the vse of it; let it be your chiefest comfort.

This indeed hath beene evermore the right disposition of
Gods holy ones. O, how great was the felicity that David felt
in this word of God? In one Psalme, Psal. 119. He preferreth it
before profit, before pleasure, before glory.

Before profit, V. 127. I loue thy Commandements aboue gold,
yea, aboue fine gold. Before pleasure, vers. 193. How sweet are
thy words vnto my taste? yea sweeter than bony vnto my mouth.
Before glory, vers. 57. Thou art my portion, O Lord, I have de-
termined to keepe thy words, and vers. 111. Thy testimonies haue
I taken as an heritage for ever, for they are the rejoicing of my
heart. Now because in a spoile all those things doe meet toge-
ther, Profit in the treasure, Pleasure in the ouerthrow, and Glo-
ry in the conquest or triumph, he addeth vers. 162. I rejoice
at thy Word, as one that findeth great spoile. Thus was holy
David determined and resolute to content himselfe with the
word of God in stead of all profit, pleasure and glory. For his
profit, was his support in trouble and aduersitie; his pleasure,
was the peace of a good conscience; his glory, was to be in the

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fanour of God. All which is wrought by the precious and vnu-
valuable word of God.

This word of God was vnto Jeremy, Chap. 15. 16. the ioy
and reioycing of his heart. And Ezriels roll, the symbole of
this word, was in his mouth as hony for sweetnesse, Chap. 3. 3.
And Johns little book, which he receiued from the Angell, the
badge of this word, was in his mouth sweet as hony, Rev. 10. 10.

When Philip was gone downe to the Cittie of Samaria, and
had preached Christ vnto them, the text saith, there was great
joy in that city, Act. 8. 8. When the same Philip had taught the
mystery of Christ to the Eunuch, the Eunuch went on his way
reioycing, in the same Chapter, vers. 39. The Angell relating to
the shepherds the Nativitie of Christ, said vnto them, Feare
not, for behold I bring vnto you good tidings of great ioy, that shall
be to all people, Luk. 2. 10.

Good tidings of great ioy ! Happy shepherds to heare so good
tidings from an Angell ! Princes would haue been glad to haue
heard it : but they heard it not. Yet to Princes as well as to o-
thers this good tidings of great ioy belongeth. Good tidings of
great ioy ! Great ioy it is, first in respect of the matter thereof,
which is very great ; even our reconciliation with God. Se-
condly, it is great ioy for the diurnity and stability thereof ;
it abideth and continueth constant for ever. Thirdly, it is great
ioy for the vniuersality of it : it reacheth vnto all ; generibus sin-
gularum, to all kinds of people, though not singularis generum,
to all particulars of all kinds, but only to such as shall receive it
by a true faith. Last of all, it is great ioy, quia spirituale, because
it is spirituall, and belongeth to the saluation of the whole man,
body and soule. And the good tidings of this great ioy is deri-
ued vnto vs in these our dayes through the ministry of the
word of God.

Wherfore, dearly beloved, let me againe put you in minde
of your Christian duty concerning this word of God, that as
new borne infants ye desire the sincere milke thereof to grow ther-
by. Long ye after it ; it is your spirituall nourishment ; reioyce
in it ; place your happinesse in the vse of it : Let it be your
chiefest comfort.

When-

Whensocuer you shall heare this word of God read, or preached, remember whose Word it is you heare; and thinke yee thus every man with himselfe: Surely this is the word of my gracious God. My God openeth his mouth from Heauen aboue and speakest to me, that he might saue me. He speakest to me to keep me from errour, to comfort me in the troubles and aduersities of this life, and to guide me to the life eternall.

If you stand thus affected to the word of God, if you desire the sincere milke thereof for your spirituall food, as the little infant doth the mothers milke for its bodily food: if you finde your selues truly to loue it, carefully to desire to vnderstand it, and to take comfort in the exercises of it; thanke God for it; it is a good signe; and pray God to increase it.

But if this word of God be a burden to thee; if like a potion it goe downe against thy stomack, if thou carest not how little thou be acquainted with it, if thou esteemeſt not the exercises of it; take heed, bewaile thine estate; it is a fearefull token; pray God, if thou loue thine owne soule, to remoue such thy dulnesse from thee.

And let this suffice to haue beeene delivered vpon my second obſeruation: which was,

The Minister of the Gospell is to bear what God speakeſt, before he presume to deliuere his message to the people.

It was grounded vpon those words of the Mandate, *Audite & contestamini. Hear and ſtifie. First bear what God ſpeakeſt, and then make your conteſtation, ſtifie and bear witness of that you haue heard. Cry aloud, ſpare not, lift up your voices like trumpets: ſhew vnto the houſe of Jacob the calamities which I haue reſolved to bring vpon them: Hear ye, and ſtifie in the houſe of Jacob. Hereupon I ground my third obſeruation: it is this:*

God euermore ſetth to denounce grievous calamities, before they come to passe. Exay 38. 1.

He foreſheweth them before-hand. The uniuersall deluge was a very grievous calamity. God foreshewed it vnto Noah, the Preacher of righteouſneſſe, long before he brought in the Flood, Gen. 6. 13. I am ſo vnto you as I ſet it downe to you.

The

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The cry of Sodome and Gomorrah was great, their sinne was very grievous, and therefore was God resolued to destroy them: yet would he not doe it, till he had told Abraham and Lot thereof: the one, Gen. 18.17. the other, Gen. 19.13.

The seuen yeares of famine which were to consume the land of Egypt, God foretold to Joseph, seuen yeares before they came, Gen. 41.23.

A man of God is sent to Eli, to foretell him of the euill that should befall his house, 1 Sam. 2.27. The Prophet Jeremie is sent to the Jewes to foretell them of the seventy yeares of their captiuicte in Babylon, Jer. 25.12. And here in my text, Priests and Prophets are called vpon, to foretell to the house of Jacob the miseries that were ready to fall vpon them. Thus stands the doctrine firme;

God enermore useth to aduertise vs of miseries, before they doe befall vs.

Our Prophet expressly and confidently avoucheth it, vers. 7. of this Chapter. *Surely the Lord God will doe nothing, but he reuealeth his secret to his seruants, the Prophets.*

In my exposition of those words, I gaue of the point in hand a larger prosecution, than the remainder of this house will affoord. As now, so then I proued from the evidence of the word, that God never bringeth any grievous calamitie vpon any people or nation, or priuate person, but he doth enermore first forewarne the same and foretelleth it.

And hereof I gaue two reasons: one in respect of the godly; the other, in respect of the wicked.

For the Godly. God is vnwilling at any time to take them at vnawares. He loueth them: he would not have any of them perish, but would they shoulde all repent, and so prevent his iudgements. He is prone to doe good, but slow to punish; and therefore *predicit flagella, ut peccantes resipiscant*; He fore-sheweth his iudgements, to draw vs to the amendment of our liues.

Now for the wicked. He fore-warneth them also of his future iudgements, *ut dicere queant, se illa eventura non audirentur*, that they may not be able to say for themselves, they had no fore-

fore-warning. So are they left without excuse; their mouthes are stopped, and Gods justice is cleared.

Wherefore, beloued, let vs acknowledge the great mercie, and wonderfull patience of our good and gracious God, in that he vouchsafeth so to deale with vs, to retire vs from sinne. He needs not, nor is he bound to deale so kindly with vs. For it is our part vpon our owne perill *to take heed of his judgements* that they ouertake vs not. Yet *so good* is the Lord, *so loving*, *so mercifull*, *so patient*, *so desirous* is he, we should escape the misery, which we haue deserued, that he sends vnto vs his letters of loue, *the holy Scriptures*, by his Ministers, to fore-warne vs of the euill day.

A fly and subtil aduersary, would steale vpon vs when we should least thinke of him, and take vs at any aduantage: but *our loving God* seekes not for aduantages against vs. Herather prouideth vs meanes for our safetie. The meanes are the *letters of his loue*, as euen now I called them, *the sacred Scriptures*. Them he conueyeth to vs by his seruants, his Ministers, by whom hee invites vs to good, and deters vs from euill: pro-poundeth rewards for well doing, and punishments for ill; threatneth vnto vs the tormentes of Hell, *if we continue in sinne*, and so brideth our wantonnesse; promiseth the ioyes of Heauen *if we turne unto him by repentance*, and so spurres on our slothfulnessse. So gracious a God fore-warneth cuer before he striketh.

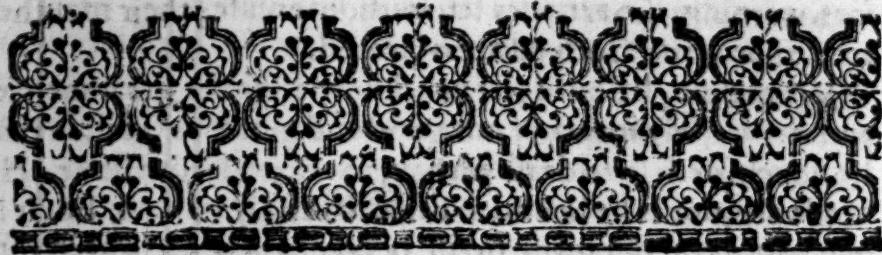
And now most gracious and loving Father, we most humbly beseech thee, not only to fore-warne vs, before thou striketh; but also to give vs grace to take heed by thy warnings that thou strike us not. So will we arise, runne, and open vnto thee: arise by faith from the sepulcher of sinne; runne with hope, to the gates of thy mercies; and open with loue our broken and contrite hearts,
that thou mayest come in and dwell with vs. Even

so be it most mercifull Father, for thy sweete

Sonne our Lord and Sauour Iesus Christ

Christ his sake.

Amen.



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AMOS 3. 14, 15.

That in the day, that I shall visit the transgressions of Israel upon him, I will also visit the Altars of Bethel, and the hornes of the Altar shall be cut off and fall to the ground.

And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.



His passage of holy Writ is a *Proseopopeia*.
The Almighty is here brought in, calling
vpon his Priests and Prophets to giue
ear vnto him, and to beare witnesse of
the calamities which hee was resolute
to lay vpon the house of Jacob. His re-
solution was, when he shoulde punish the

*Israelites for their euill deeds, then to visit their Temple and
stateliest buildings with ruine and desolation.*

The words I heretofore diuided into two generall parts :

One was, *A mandate for a Testification.*

The other, *The matter to be testified.*

That was vers. 13, this vers. 14, and 15.

14

For

For the first these particulars haue beeene obserued;

- 1 Who it is that giues the Mandate. Euen the Lord ; the Lord God, the God of hosts.
- 2 To whom he giues it : *Sacerdotibus & Prophetis* ; to his Priests and Prophets. For to them is this passage by an Apostrophe directed.
- 3 How he giues it : *Audite, & contestamini, Heare and testifie.*
- 4 The place where this testification was to be made, *in domo Jacob*, in the houle of Jacob. Heare and testifie in the house of Jacob, saith the Lord God, the God of Hosts, vers. 13.

In the other part, which concerneth the matter to be testified, we may obserue :

- 1 A resolution of God, to punish Israel for sinne : There shall be a day, wherein the Lord will visit the transgression of Israel vpon him, vers. 14.
- 2 That this punishment so resolued vpon by the Lord, shall reach vnto their holiest places, to their houses of religion ; to their Altars in Bethel : the hornes of the Altar shall be cut off and fall to the ground, vers. 14.
- 3 That this punishment shall extend to the chiefeſt places of their habitation ; euen to the demolition and ruine of their dwelling houses : The winter houſe ſhall be ſmitten, ſo ſhall the ſummer houſe : the houſes of iuory ſhall periſh, and the great houſes ſhall haue an end, vers. 15.
- 4 The ſeale and aſſurance of all, in the two laſt words of this Chapter, *Nem⁹ lebonah*, ſaith the Lord.

In the day that I ſhall visit the transgrefſions of Israel vpon him, I will alſo viſit the Altars of Bethel, and the hornes of the Altar ſhall be cut off and fall to the ground.

And I will ſmitte the winter houſe with the ſummer houſe ; and the houſes of iuory ſhall periſh, and the great houſes ſhall haue an end, ſaith the Lord.

Such are the parts of this Scripture. Of the firſt generall, which was the Mandate for the testification, and of the particulars therein, I diſcourſed in my laſt Sermon out of this place. Now I am to deſcend to the ſecond generall, which

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is of the matter to be testified. The first branch therein is, of God's resolution to punish Israel for sinnes: and that is in the beginning of the fourteenth verse.

In the day that I shall visit the transgressions of Israel upon him.]

R. David.
R. Abraham.

By the words it's plaine, that a day should come, wherein God would punish Israel for his transgressions. That day some ancient Rabbines referr to the earthquake, that was in the daies of Uzziah King of Indah, whereof we finde mention made in the first Chapter of this Prophecie, verse 1. and Zach. 14. 5.

Some referr it to the time of King Iosias reigne, when he brake downe the Altar that was at Bethel, and the high place there, 2 King. 23. 15.

Others hereby doe understand that day, wherein Samaria was captiuated by the Assyrian King, Salmanassar, 2 King. 17. 6.

Whensoeuer that day fell out, it was the day of the Lords visitation, the day wherein the Lord visited Israel for his iniquities.

This word, to visit, signifieth a remembrance, prouidence, care and performance of a thing spoken, be it good or euill: and it belongeth vnto God to visit both waies, either for good or for euill, either in mercy or in judgement.

Gen. 17. 19. &
18. 10.

It was for good that the Lord visited Sarah, Gen. 21. 1. The Lord visited Sarah, as he had said; and the Lord did unto Sarah, as he had spoken. For Sarah conceived, and bare Abraham a sonne in his old age, at the set time, of which God had spoken to him. This was a visitation for good; a visitation in mercy.

Exod. 12. 41.

Such is that whereof dying Joseph tells his brethren, Gen. 50. 24. I die: and God visiting will visit you, and will make you goe vp out of this land, vnto the land which he sware to Abraham, to Isaak, and to Jacob. God visiting will visit you. He meaneth a visitation in mercy; God will surely visit you in mercy. And so he did when they had beeene bondslaves in Egypt four hundred and thirty yeeres. For at the end of those

those yeeres, even the selfe same day that those yeeres were ended, it came to passe, that all the Hosts of the Lord, the Tribes of *Israel*, went out from the land of *Egypt*. Out they went with an high hand in the sight of all the *Egyptians*. And so God visiting visited his people *Israel*, according to his promise made by *Moses*, *Exod.* 3. 16. This was a visitation for good; a gracious and mercifull visitation. Numb. 33. 3.

But gracious and mercifull aboue all was the visitation of our Lord *Iesus Christ*, when with a true and everlasting redemption he redeemed all true *Israelites* from sinne, and death, and Satan. It is the visitation for which *Zachary* in his Canticle blesseth God, *Luk.* 1. 68. *Blessed be the Lord God of Israel. And why blessed? for he hath visited, and redeemed his people. He hath visited his people; visited in the better part; visited in mercy; in exceeding great mercy.*

Beloued, sith *Christ* hath visited vs in our persons, it is our parts to visit him in his members. We are all his Stewards; and the good things he hath lent vs are not our owne, but his: if the goods of the Church, we may not appropriate them: it of the Common-wealthe, we may not enclose them. You know it is a vulgar saying: *He is the best subiect, that is highest in the subsidie booke.* Let it passe for true. But I am sure he is the best Christian that is most forward in Subsidies, in helping of his brethren with such good things as God hath bestowed vpon him. Math. 25. 40.
Luk. 16. 1.

Besides this visitation for good, and in mercy; there is also a visitation for euill and in judgement. Thus to visit, is to visit in anger or displeasure. And so by a *Synecdoche* of the Genius for Species, to visit is to punish. Thus is God said to visit, when with some sudden and valooked scourge or calamity, he taketh vengeance vpon men for their sinnes, which for a long time he seemed to take no notice of. Book 2. Chap. 1. Sec. 1.

So God visited the iniquity of the fathers vpon the children, *Exod.* 20. 5. He visiteth, not onely by taking notice of, and apprehending children in their fathers faults, but also by punishing them for the same; in as much as they are giuen over to commit the transgressions of their fathers.

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David in his deuotions calleth vpon the Lord to visit the Heathen, Psal. 59.5. O Lord God of Hosts, the God of Israel, awakethou to visit the Heathen. Where, to visit, isto visit for euill, to visit in judgement, in anger and displeasure, it is to correct, it is to punish.

To such as depart from the Law of the Lord, and from that rule of righteousnesse which it prescribeth them to walke in, the Lord himselfe threatneth, that he will visit their transgression with the rod, and their iniquity with stripes, *Psal. 89.32.* And there to visit is taken in the worse part, for, to visit in judgement, in anger or displeasure, for as much as it bringeth a rod and stripes with it. It is to correct, it is to punish.

There is, *Esay 10. 12.* a commination against the King of *Affria*, that same rod of hypocrites, that his pride should be broken. It is thus deliuered : I will visit vpon the fruit of the proud heart of the King of *Affur*, and the glory of his high lookes. And there also to visit is in the worse part, for, to visit in judgement, in ire, anger, or displeasure : It is to correct, it is to punish.

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In the day that I shall visit] or punish. What? Prenari- cationes Israel, saith the Vulgar Latine. The prenarcations of Israel. The prenarcations of Israel are his swarings from truth, reason, and honesty. Innius translates them, Defecti- ones, the reuoltings or slippings of Israel. Our English hath the transgressions of Israel, by which name sinnes are called, because they exceed the bounds and markes which God by his Law hath appointed vnto vs, for the moderating of our desires and affections. Some here haue Scelera Israel, the wickednesse, lewdnesse, or naughtinesse of Israel.

These generall appellations doe direct vs to particular sins, to covetousnesse, to pride, to cruelty, to unius exaltions, to robbing

*Druſius.
Caluin.
Gualter.
Euentius.*

robbing and spoiling of the poore; these were the sinnes that reigned and raged in Israel; in the Kingdome of the Ten tribes, or the Kingdome of Israel, called in the precedent verse, *The house of Jacob*: and these were the sinnes, for which the Lord was resoluued to punish Israel; as it is also signified in the second verse of this Chapter. There is a *Visitabo* as well as here: *Visitabo super vos omnes iniquitates vestras*. I will visit vpon you, or I will punish you, for all your iniquities: *Visitabo*, I will doe it; I will visit, I will punish. I, the Lord God, the God of Hosts, will visit the transgressions of Israel vpon him. Whence ariseth this obseruation:

Whatsoever visitation or punishment befalleth any of us in this life, it is laid vpon us by the hand of God, by his good will and pleasure.

[3] The *Visitabo* in my Text doth warrant this truth. A day there shall be, wherein *Visitabo*, I shall visit the transgressions of Israel vpon him. I shall doe it.

When the world was growne so foule with sinne, that it deserued to be washed with a floud, God himselfe vnderooke the visitation, Gen. 6. 7. *I will destroy man, whom I have created from the face of the earth*. And vers. 17. *Behold I, even I, doe bring a floud of waters upon the earth to destroy all flesh.*

Concerning the sinne of the people, that great and grievous sinne, when they made them Gods of gold, the Lord saith vnto Moses, Exod. 32. 34. *In the day when I visit, then will I visit their sinne upon them: When I see good to punish them, I my selfe will punish them.*

For the disobedient and despisers of the will of the Lord, the Lord hath a *Visitabo* too, Leuit. 26. 16. *Visitabo vos velocius*; I will visit you quickly with terrors, with consumptions, with burning argues, that shall consume the eyes, and cause sorrow of heart, with the sword, with famine, and with pestilence. *Visitabo vos velocius*, I will quickly visite you. I will doe it.

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as is a raine of brimstone and fire. But how fell that raine vpon them? The Text is, Gen. 19. 24. *The Lord rained vpon Sodome and vpon Gomorrah, brimstone and fire from the Lord out of Heauen.* The Lord rained, saith the Text. Then not man, not deuill, nor necromancy, not any thing in nature was the cause that this befell those Cities; but the very power and wrath of God, of a displeased God, at so great abomination as was there committed, sent downe that raine vpon them. The Lord was he that gave that raine.

Prodigious were the plagues wherewith the land of Egypt was visited. I looke into the Sacred story, and there I see aboue them, ^a*thunder, haile, lightning, tempests*: one while ^b*no light at all*, another while such fearefull flashes as had more terror than the darknesse. I see vnder them, ^c*the waters changed into blood*; the earth swarming with ^d*frogs* and ^e*graſhoppers*. I see about them ^f*swarmes of flies*, by which the land was corrupted. I see their ^g*fruits destroyed*, their ^h*caſtell dying*, their ⁱ*children dead*. Turning mine eyes vnto themſelues, I ſee them very loathſome with ^k*lice*; and deformed with ^l*ſcabs, boiles, and botches*. Grieuous indeed were these visitations, but who was he that wrought them? It was the Lord. For ſo the Text runneth, Exod. 7. 5. *The Egyptians ſhall know that I am the Lord, when I ſtretch forth mine hand upon Egypt.*

Who was it but the Lord that ſmote Nabal, that he died? ^jSams. 25. 38. Aske of Eſay, who it is that formeth the light, and createth darknesse; that maketh peace, and createth euill? he will tell you it is the Lord that doth all these things, Chap. 45. 7. It is the Lord doth all. Light and peace are the ſymbols of prosperity; darkneſſe and euill, of aduerſity; ſo the meaning of the place will be, that the Lord is a doer, not only in the proſperity, but also in the aduerſity, wherewith this life is ſeasoned.

Thus haue you the confirmation of my obſeruation, which was, that

Whatſoever viſitation or punishment befalleth any of vs in this life, it is laid vpon vs by the hand of God, by his good will and pleasure.

One

One reason hereof is; because nothing is done in this world, but the Lord is the principall doer of it. Nothing is done without him: no, not in the carriage of a lottery, which in mans judgement seemeth of all things to be the most casuall; yet therein doth Gods hand appeare. Salomon auoucheth it, Proh. 16. 33. *The lot is cast into the lap, but the whole disposition thereof is of the Lord.* Let Lots be cast into the lap, some hat, or cap, or pot, or box, some secret and close place, from whence the drawing of them forth may seeme to be merely accidentall: yet it is nothing so. For God by his infinite and eternall prouidence doth both generally and particularly, wholly and altogether direct and order them. Now if Gods hand be found in the disposing of Lots; shall it not be found in the ordering of the visitations and punishments that are incident to vs in this life for our euill deeds?

Another reason hereof may be, because all power is of God and from him alone. There is no creature in the world, devill, man, or other, that hath power any way to hurt or molest vs, but from the Lord. All power is his. Hee alone makes the earth to open her mouth, and ^aswallow vp his aduersaries. He alone ^bremoveth mountaines and ouerturneth them. He it is, that saith to the North, ^cCome vp; and to the South, Keepe not backe; and to the Deepe, ^dBe dry. He divideth the ^eroaring Sea, measureth the ^fwinds and waters; ^gruleth in the kingdomes of men. Whatsoever he is pleased to doe, ^hthat doth He in Heauen and in Earth: in the Seas, and all deepe places. There is no power, but from him. And therefore for this reason also it is true, that

Whatsoeuer visitation or punishment befalleth vs in this life, it is laid upon vs by the hand of God, by his good will and pleasure.

From the reasons of this obseruation, proceed we to see what profit we may reapre from hence, for the bettering and amendment of our sinfull lives.

First, from hence we learne in all our troubles and calamities to looke vp to God, as the chiefe and principall Author of them, from whom they come; and upon our selues and our finnes,

^aExod. 15. 12.
Numb. 16. 32.

^bJob 9. 5.

^cEsa. 43. 6.

^d44. 27.

^e51. 15.

^fJob 28. 25.

^gDan. 4. 25.

^hPsal. 135. 6.

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sinnes, the sole procurers of them, and for whose sake they are sent. Eliphar among his aduertisements giuen vnto Job, hath this for one, *Misery commeth not forth of the dust, neither doth trouble spring out of the ground, Job 5. 6.* Warning Job thereby to haue an eye to God, as the Author of his affliction.

Its very true, affliction comes not vpon vs at all aduentures: it proceedeth not from the Earth, or the Aire, or the Heauen: it is the hand of God that is heavy vpon vs for our sinnes. Great is our folly, that we gaze about here and there, wandring vp and downe in our owne imaginations, and searching all the corners of our wits to finde out the causes of our calamities without vs, whereas indeed the true and right cause of them is within vs. Wee are euermore accusing either heat or cold, or drought or moisture, or the aire, or the ground, one thing or other to be the cause of our miseries, but we will not be brought to acknowledge their true and proper cause, euен the sinne that reigneth in vs. I deny not, but the Lord hath secret causes, whereof wee know not, either the manifestation of his owne workes, or the triall of our faith; yet the revealed and originall cause of all our miseries, hath his beginning and spring-head from within vs; from our iniquities.

The Prophet Jeremy, *Lament. 3. 39.* makes this enquiry: *Wherfore should a living man complaine, a man for the punishment of his sinne, wherfore should he complaine?* Whereunto he fits this answer, *man suffereth for his sinnes:* implying thus much, that it is meere folly for a man to vex his soule, in mis-judging of his estate, and seeking by-paths to winde himselfe out of miseries; sith miseries befall no man, but for his sinnes. Whercupon sweetly Pelican, *Non murmurat afflictus contra Dominum,* Let not the man that is in affliction murmur against the Lord, for the Lord doth all things well. *Sed si quid patitur imputet peccatis suis, quo Deus impunita non finit:* But if he suffer any thing, let him lay the blame thereof vpon his sinnes, which God leaueth not unpunished.

Our

Our blessed Lord and Sauiour Iesu Christ, hauing cured the man that had beeene diseased eight and thirty yeeres, and finding him in the Temple, aduised him to consider the cause of his so long and lamentable a visitation; saying vnto him, Behold, thou art made whole, sinne no more, lest a worse thing come vnto thee, Ioh. 5. 14. intimating, that his disease of so long continuance was laid vpon him for his sinnes. Out of doubt this diseased man thought himselfe happy, when hee was restored to health: yet lest he should rest therein, our Sauiour telleth him, he must change his heart, and sinne no more, lest a worse thing shoulde befall him. *Sciebat Dominus ei quem salvum fecerat, meritis peccatorum illum etiam carnis accidisse languorem: Augustine de fide & operibus, cap. 20.* The Lord knew, that that same infirmity of body vpon the man, whom he had healed, befell him for his sinnes sake:

I need not presse other instances of holy Writ for the further illustration of the point in hand, sith my Text is plaine for it. By my Text its plaine, that the visitation which the Lord was resolued to lay vpon the house of *Jacob*, was for the *preuarications* thereof; it was for their reuoltings, and transgressions, and wickednesse: it was for the sinnes of *Israel*. The sinnes of *Israel* were the cause of Gods visitation vpon them.

Wherfore, Beloued, let every visitation of God vpon vs, be vnto vs a Sermon of *repentance*, to put vs in remembrance of our sinnes, and to admonish vs, not to sow any more vpon the furrowes of vnrighteoustinence, lest we reape a more plentifull haruest of affliction, and whensoeuer any visitation shall be vpon vs, let vs desire God to sanctifie the crosse vnre vs, that it may *consume* sinne in vs, and prouoke vs to a more holy conuersation. Thus haue you your first vse.

Now in the second place, the consideration of this truth, that whatsoeuer visitation or punishment befaller any of vs in this life, is laid upon vs by the hand of God, may teach vs to haue patience in our troubles, not to repine or grudge when we are vnder the rod of affliction. Sith it is the hand of God

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that doth visit vs, we are to take it patiently, as a dutifull child beareth the chastisements of his louing father.

This was the practise of holy David, *Psal. 39. 9.* where he saith, *Obmuniui & non aperui os meum, quoniam tu fecisti;* Lord I was dumbe and opened not my mouth, because thou didst it: *Quoniam tu fecisti,* because thou didst it: this was the fountaine, whence he drew his patience. To the revlings of the wicked, to their reproaches, to their malicious detractions, to their scoffings, to their iniurious speeches, *Obmuntuit,* he answered not a word, but was as the man that is dumbe, as he that hath no tongue, as he whose mouth is shut: he excused not himselfe, he returned no euill language, but he held his peace and bore it patiently. The fountaine of this his patience was, *Quoniam tu fecisti,* because thou didst it. Lord, thou didst it: But thou art a Father, I am thy sonne: therefore what thou didst, thou didst it for my good; and therefore I hold my peace.

Out of this fountaine Job drew his patience. When he had lost his children, and was deprived of all his goods, he murmured not, nor charged he God foolishly. All he said was, *Dominus abstulit, the Lord hath taken away,* and he hath done so by goodright, *Quia etiam dedit,* for first he gave it, *Job 1. 21.* The ground of this his patience was, *Domine tu fecisti;* Lord, thou hast done it. Thou Lord hast taken from me my children, and all my substance; and therefore I hold my peace.

Out of this very Fountaine Christ himselfe drew his patience; when commanding Peter to put vp his sword into the sheath, he asked him this question, *Calicem, quem dedit mihi Pater, non bibamus illam?* The cup which my Father hath giuen me, shall I not drinke it? *Domine tu fecisti;* my Father hath tempered this cup for me, and I will drinke it. This cup is the cup of the *Passion of Christ,* the cup of his sufferings, which God gaue vnto him, *Vt Pater, non ut Iudex,* saith *Rupertus.* God gaue this cup vnto him, as a Father, not as a Judge: and he gaue it to him, *Amore, non ira; voluntate, non necessitate; gratia, non vindicta.* It was of love, not of wrath;

wrath ; it was voluntary, not of necessity ; it was of grace, not for vengeance, that this cup was giuen him. But how did he drinke it ? Here may we with *Cornelius Muscus*, Bishop of Bitonto, in his Passion Sermon cry out ; *O infinitam dulcis Iesu nostri patientiam !* O the infinite patience of our sweet Jesus ! *Dedit illis carnem suam, ut tractarent eam pro sua libidine* ; he committed vnto the Jewes his flesh, to doe with it at their pleasure. They insulted ouer him, and he resisted not ; they threatned him, and he answered not : they loaded him with injuries, and he sustained them ; they bound him fast, and he withstood them not ; they smote him, and he endured it ; they flouted him, and he held his peace ; they railed against him, and he defended not himselfe ; they cursed him, and he prayed for them. O the infinite patience of our sweet Jesus, which he drew from this fountaine, *Domine tu fecisti* ; Lord, thou hast prouided this cup for me, and I refuse it not !

Domine tu fecisti ; Lord thou hast done it : It is the bottomlesse fountaine of patience, never to bee exhausted or drawne dry. If thy wife, thy children, thy kinsfolkes, thy friends or others be taken from thee by the stroke of death ; if thou lose thy goods by water, by fire, by warre, or otherwise, thou maist refresh thy languishing soule with the wa-
ter of this fountaine ; *Domine tu fecisti* ; Lord thou hast done it.

If thy selfe be visited with sicknesse, and so, that there is no soundnesse in thy flesh, nor rest in thy bones ; yet if thou draw from this fountaine, the sorrow and bitternes of thy vi-
sitation will be asswaged. It must needs be a great comfort to euery childe of God to meditate hereupon, that our sick-
nesse, yea that euery pang and fit of our sicknesse is from
God ; that the manner of it, the measure of it, the time of it,
and the matter of it is of God. And it may giue vs good assur-
ance that God will be mercifull and gracious vnto vs, see-
ing he that striketh vs is our louing Father, and in the stroke
cannot forget his former compassions, but will make all
things fall out to further our saluation. God is faithfull ; hee
layeth not vpon vs more strokcs than we are able to beare, but 1 Cor. 10. 13.

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Psal. 41. 3.

Psal. 56. 8.
Cant. 2. 6.

maketh a way for our escape. He strengtheneth vs upon the bed of languishing, and maketh all our bed in our sicknesse. He putteth our teares into his bottle. Are they not all in his booke? His left hand is under our head, and his right hand embraceth vs. Beloued Christians, we should comfort one another in these things.

Thirdly, is it true, Beloued? Are all our visitations and punishments in this life laid vpon vs by the hand of God? Here then may we take direction, whither to make our recourse in the day of visitation. And whither may that be, but to the same hand of God that visiteth? God smiteth, and no man healeth; God maketh the wound, and no man restoreth. No man healeth! no man restoreth! Therefore put not thy trust in man; for there is no helpe in him: but put thy trust in God; for as he killeth, so he maketh alise againe; as he bringeth downe to the graue, so he raiseth vp againe. So sings Hannah, 1 Sam. 2. 6. *The Lord killeth and maketh alise; he bringeth downe to the graue, and bringeth vp.*

What then shall become of the Physician? May I not seeke to him in time of sicknesse? Seeke not first to him, as Asa did, 2 Chron. 16. 12. lest thou be condemned, as Asa was, for seeking not to the Lord, but to the Physician. But seeke thou first vnto the Lord. First, be thou reconciled to him, who is the chiefe Physician of soule and body, and then take thy course. For my part I haue no hope, that the Physicians helpe shall profit me, and prosper with me, vntill I be at peace with God, and haue renewed my repentance from dead workes for my daily sinnes.

And let this suffice to haue beeene spoken of the first branch of my second generall part, which was, the resolution of God to punish Israel for sinne. Now followeth the second branch: and that is, that the punishment so resolved vpon by the Lord, shall reach to their holiest places, to their houses of religion; in these words:

I will also visit the Altars of Bethel, and the houses of the Altar shall be cut off and fall to the ground.

Visitabo super Altaria Bethel.] Here is a Visitabo like the former;

former ; a visiting in the worse part, a visiting for euill, and in judgement. *Visitabo*, I will visit vpon the Altars of Bethel, that is with Petrus *Lafitanus*, *Destruiam illa*, ut me non sentiant furorem : I will destroy those Altars : they shall feele my fury. The like phrase is that, *Exod. 12. 12.* *In cunctis Dysis Aegypti faciam judicia* : Against all the Gods of Aegypt will I doe judgement ; and that, *Num. 33. 4.* *Dominus in Diis eorum exercuerat ultionem* ; Vpon the Gods of the Agyptians, the Lord hath executed vengeance. In both places the Gods of Aegypt, are the Idols of Aegypt ; and the Lords doing of judgements, or executing of vengeance vpon them, is all one with the *Visitabo* here. *I will visit the Altars of Bethel*, that is, I will doe judgements, or I will execute vengeance upon the Altars of Bethel.

Bethel] Some *Jewes*, as *R. Kimhi*, and *R. Esaia*s are of opinion, that there were two Townes of this name ; the one belonging to the Tribe of *Beniamin*, as appeareth *Iosb. 18. 22.* the other in the Tribe of *Ephraim*, as it is manifested, *Judges 1. 22.* This opinion of two *Bethels*, *Andrew Masius* in his Comment vpon *Ioskuab* reiechteth as needlesse.

Cap. 16. 2.
& 18. 3.

Bethel here is that, which in former time was called *Luz*, which name it had from the abundance of *Nuts* or *Almonds* which grew there, for *Luz* in Hebrew signifieth a *Nut* or an *Almond*. Neere to this City *Jacob* slept, when he saw the vision of *Angels* ascending and descending vpon the ladder, from whence he called the name of that place *Bethel*, *Gen. 28. 19.* and *Bethel* is by interpretation the house of God.

Huron. qu. Heb.
in Gen. Tom. 3.

This *Bethel* is not *Ierusalem*, nor is it the mountaine of *Moria*, as some *Hebreues*, and *Lyranus*, and *Caietan* doe affirme : but as *Abulensis*, *Adrichomius*, and others, it is a City distant from *Ierusalem* some eighteene miles, situate in the Lot of the Tribe of *Ephraim*, neere vnto *Sichem*. Here in this City, King *Ieroboam*, he that was the sonne of *Nebat*, set vp a calfe of gold to be worshipped by the revolted Tribes, *I King. 12. 26.* that they need not be at the paines to goe vp to *Ierusalem* to worship. Thus the place, whereof faithfull *Jacob* said, *Gen. 28. 17.* *Surely this is no other, but Bethel, the house of God, is by faith-*
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Hos. 8.
¶ 10. 5.

lesse Jeroboam turned into Beth-auen, the house of an idoll, and is named Beth-auen by the Prophet Hoseah, chap. 4. 15. and in other places. Such is the Bethel, the visitation of whose Altars the Lord here vndertaketh : *Visitabo super Altaria Bethel, I will visit the Altars of Bethel.*

The Altars !] What Altars ? The words immediatly following make mention but of one Altar, and that whose hornes should be cut off : and the sacred story, 1 King. 12.32. speaketh but of one Altar in Bethel. How then is it that the Altars of Bethel are here to be visited ?

It may be, here is *Enallage numeri*, one number for another, which is in vse sometimes with the Latine ; as when they say, *Flumina Nili*, or *Montes Sion*, the riuers of *Nilus*, for the river *Nilus*, or the mountaines of *Sion*, for Mount *Sion*: Or rather in progresse of time, other Altars were erected for other Idols, when the *Calf* of gold was worshipped but vpon one. And this is the conjecture of *Druſius*, because he findeth, Hos. 8. 11. that *Ephraim* had made many Altars to sin : and Hos. 10. 1. that *Israel* had increased Altars according to the multitude of his fruit. And it is not unlikely, but that in course of time, they had multiplied and increased their Altars : to which this *visitabo* casts an eye ; I will visit the Altars of Bethel. It followeth :

And the hornes of the Altar shall be cut off.]

Cornua altaris maximi & principalis : so Lusitanus, the hornes of the Altar ; of the greatest and most principall Altar. For of the rest it was said but now, *Visitabo super altaria Bethel, I will visit the Altars of Bethel.*

The hornes of the Altar shall be cut off] The Altar of burnt offering, Exod. 27. 2. had foure hornes vpon the foure corners thereof. These hornes were *Elevationes quadam*, as *Abulensis* speaketh in his fourth quest. upon Exod. 29. they were peeces of wood ascending aboue the Altar, made like unto hornes, of the very wood of the Altar over-laid with brasse, and were with the Priests finger anointed with the bloud of the sacrifice, to betoken *Quatuor Evangeliorum relatum Christi passionem*, as *Cyrillus* or rather *Hesychius* vpon *Leuiticus* hath obser-

obserued; the fourre hornes of the Altar besprinkled with bloud, betokened the passion of Christ couered in the fourre Euangelists.

Salomons Altar, Ezech. 43. 15. had likewise fourre hornes. These Villalpandus taketh to bee quatuor canorum cornua, fourre bulls hornes, which rose vpward from the fourre corners of the Altar to the height of a cubit, as if they grew from the head of a bull. These hornes were not onely for ornament, but they also serued to keepe vp the sacrifice from falling off.

Such were the *bornes* of this Altar of Bethel, made in emulation of *Salomons Altar*, as * *Lorinus affirmeth*: and vpon these is the sentence of the Lord here gone forth, *Ampnabuntur*, they shall be cut off and fall to the ground, vtter desolation shall betide them. *Thornes and thistles shall grow upon them*, as the Prophet *Hosea speaketh, Chap. 10. 8.* A dissipation there shall be, both of Idol and Idolater.

And now, O ye miserable and wretched Israelites, *Dii, qui neque se, neque altaria sua tueri possunt, quomodo vos inebuntur?* The gods which can neither defend themselves, nor their Altars, how shall they defend you? The Lord will take your Idols from you, will ouerthrow your Altars, the very places of your delight: yea the *bornes* of your Altars, *speciosissima instrumenta voluptatum*, the fairest and goodliest spectacles, wherein you take pleasure, shall be cut off, and fall to the ground. According to this prediction it fell out, either through the *Earthquake* in the daies of *Vzziah King of Indah*, or when *Salmanaffer King of Affryia carried Israel into captivity*, or vnder the reformation of *Iosab*, as already it hath beeene touched.

Now from this commination of iudgement against *Bethel* and the Altars there, namely, that the Lord will visit the Altars of *Bethel*, and that the *bornes* of the Altar shall be cut off and fall to the ground, ariseth this doctrine:

Places of Idols, together with the Idolaters, shall be punished with desolation and confusion: the places with desolation, the Idolaters with confusion.

Places of Idols shall be punished with desolation. Gilgal,

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* In Psal. 78.27.
474. B. Salomoni
altaris emula-
batur formari.

Ribera.

Zach. 14. 5.
2 King. 17. 6.
23. 13.

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once famous *Gilgal*, ennobled by many accidents, which hapned there, became afterwards through the Idolatry there committed, so infamous, and of such bad note, that the people of *Judah* are forbidden to resort vnto it, *Hos. 4. 15.* But where is she now? Lieth she not vnder the ruines of desolation? And *Besbel* once famous too, for that she was the house of *God*, by the like abuse became *Beth-auen*, the house of an *Idoll*. But where is she now? Doubtlesse she is measured with the line of desolation, according to this prophecie.

As the places of *Idols* are punished with desolation: so are the *Idolaters* with confusion.

Idolaters, whilst they flourish with prosperity, they flatter themselves in their sinnes, and become hereby more obstinate in their superstitions, imagining that they are priuileged from Gods judgements, and haue the fruition of all his blessings for their false worship sake: and if the hand of God hap to lie heauy vpon them, then doe they double their deuotions to their *Idols*, that by their helpe they may be delivered. But when they finde their hope frustrate, and themselves forsaken of their *Idols* when most they need their helpe, then ouerwhelmed with confusion, they bewaile their former folly, that they spent vpon them so much vnrewarded cost and bootlesse labour.

Of this confusion or shame, the portion of *Idolaters*, I thus reade, *Psal. 97. 7.* Confundantur omnes, qui adorant sculptilia: Confounded be all they that serue grauen images, that boast themselves of *Idols*. And *Esay 42. 17.* They shall be turned backe, they shall be greatly ashamed, that trust in grauen images, and say to the moulten images, Ye are our gods. Other places I might produce to warrant this confusion and shame of the *Idolater*, but the time forbids me. Yet an example hereof you haue in *Baals Priests*, *1 King. 18. 29.* who were confounded with shame, when they were in the sight of the people abandoned of his helpe, when they most needed, and implored it.

Thus is my doctrine confirmed. Will you now see how vsefull it is? Here then see condemned all such, as doe religiouly

Esay 8. 29.
44. 9.
45. 16.
Ierem. 51. 47.
Hos. 4. 19, &c.

giously worship for God, that which is not God: such are *Infidels*, who worship devils, men, and other creatures, erecting to their honour grauen and carued images, pictures, and statues. From this *Idolatry* we may not exempt the now-Church of *Rome*, for that she yeeldeth religious worship to creatures, *Angels*, and *men*: and to *men* not such onely, as haue beeene held for *Saints* in respect of their faith and holy life: but also such as haue beeene noted for their wicked conuersation, as their *Saint George*, *Saint Francis*, *Saint Dominick*, *Ignatius Loiola*, and the like: yea such as never had any being in the world, as their *Saint Hippolytus*, *Saint Christopher*, *Saint Catharine*, fictitious and counterfeited *Saints*: to such they haue set vp pictures, images, and statues, and those forsooth must be worshipped, and that with religious worship.

And doe they not, thinke you, deserue it, sith they are so wonderously decked and adorned? *Garlands* and *Coronets* are set on their heads, precious pearlles hang about their necks, their fingers shine with rings beset with precious stones; their bodies are clothed with garments stiffe with gold. And are not these worthy to be adored? If you should see the images of their *men Saints*, you would beleue they were some Princes of *Persia*, by their proud apparell: and the idols of their *women-saints* you would take to be some nice and well trimm'd harlots, tempting their *Paramours* to wantonnesse.

The Churches and Chappels that are thus bedeckt and trimmed, are they not as this *Bethel* with her golden calfe? Yes. And if there be no reformation, a time will come, when the lot of *Bethel* shall be theirs, euen to those *Idoll-houses*, *desolation*, and *confusion* to the *Idolaters*.

Secondly, shall *idolatrous places* and *persons* be punished, they with *desolation*, these with *confusion*? Let the consideration hereof inflame our hearts to be more zealously thankfull to the Lord, for that having freed vs from *Heathenish* and *Antichristian* darknesse, from *idolatry*, and the scruice of *grauen images*, he hath giuen vs the cleare light of his gracious *Gospell*, through the illumination whereof wee may bee brought to the right knowledge of the true worship of him,

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the onely living God. For so, by his sole goodnesse are wee delivered from all feare of the punishment allotted to *Babel*, and the worshippers of the *Idoll* there.

Thirdly, from this consideration we are to be admonished, that abhorring and renouncing *idols*, and all manner of *idolatrous* superstition, which will leave vs without helpe and hope in our greatest extremities, we doe cleave fast vnto the true *Iehovah*, performing vnto him such faithfull and sincere seruice as he requireth in his Word, without the mixture of humane inuentiones : so shall we in the day of visitation bee preserued from all euill.

But say, that the Lord for *his glory* and *our triall* will bring vs to the touchstone of aduersity, and suffer vs to taste of some calamity and misery, yet will he giue vs such a comfortable feeling of his fauour, and will so arme vs with power and patience to beare our troubles, that we shall not need to feare *confusion*.

There is no feare of *confusion* or *shame* where *true religion* is. No : there is none. *True religion* cleansed from all dregs of *Idolatry*, maketh not ashamed. So saith the kingly Prophet, *Psal. 34: 5.* *They shall looke unto him, and run unto him, and their faces shall not be ashamed.* They, the truly religious, the humble and faithfull, shall looke unto the *Lord*, shall diligently and carefully attend for aid and succour from him : they shall *runne unto him* with haste in their troubles, in assurance of finding ease; and *their faces shall not be ashamed*. They shall not hang downe their heads and countenances for shame, as they were wont to doe, but shall lift vp their heads, shall looke on high, and shall goe with confidence to the *God* of their saluation.

That promise of the *Lord*, *Joel 2. 26.* *My people shall never be ashamed*, repeated in the verse following, *My people shall never be ashamed*, is a promise to the *religious*; for the *religious* only are *his people*. My people, saith he, shall never be ashamed. O what a maruellous benefit a man hath by *religion*, which he cannot haue by any other thing in the world? There is nothing in all our life, whereof we haue not need to repente,

repent, except it be our religion, the feare of God. Our words, our workes, our gettings, our spendings, our wandrings vp and downe, our negligence in our vocations, our sleeping, our eating, our drinking out of measure; of all these we haue need to repent. Our thoughts, our toyes, our trifles, our wantonnes, our lust, our hatred, our wrath, our malice, our many other enormities; of all these we may well be ashamed: but of true religion and the feare of the Lord, we neither need to repent, nor to be ashamed. If thou forsakes the world, and hatest Idols, and beleevest in the Lord, and mournest for thy sins, and studiest the Scriptures, and hearest the Preachers, and obeyest the Gospell, and prayest, and watchest, and fastest, and endurest many troubles, and art ready to die if need be; and all for loue of the Lord Iesus: thou needest not to repent, or to be ashamed hereof. For happy art thou. Thou hast fought a good fight. Goe on with courage; finish thy course, keepe the faith. Henceforth there is laid vp for thee a Crowne of righteousness, which the Lord, the righteous Judge, shall give thee in that great day of his visitation: and not vnto thee onely, but to them also that loue his appearing:

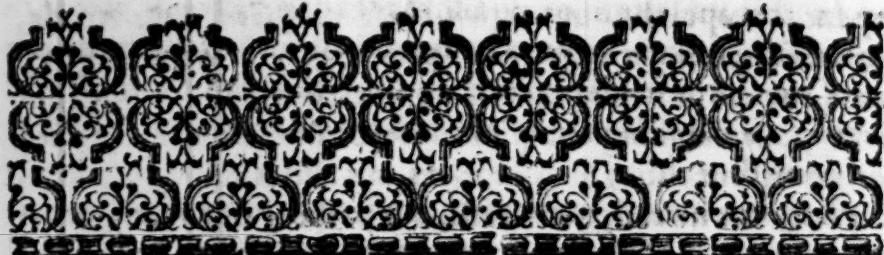
even to vs all, holy Father, let that Crowne

be given for thy sweet Sonne Iesus

Christ his sake. Amen.

(*, *).

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THE Seuenteenth Lecture

AMOS 3. 15.

And I will smite the winter house with the summer house, and the houses of Ivory shall perish, and the great houses shall have an end, saith the Lord.



When God punisheth the sinnes of a Nation, he vseth such severity, that hee spareth not the very places, wherein the sinnes were acted. Hereof this Scripture yeelds a demonstration. It presents vnto vs a resolution of God to punish the sinnes of *Israel*.

The places where they sinned, were either *religious* or *prophane*. *Religious* were the places of their publike assembly for the worship of their Gods. *Prophane* places were all other of ordinary and common vse, as their edifices and houses of habitation of all sorts. Both places, religious and prophane, had their parts in the punishment here resolved vpon.

The resolution for the punishment is in the beginning of the fourteenth verse; there it is intimated, that a day should come, wherein the Lord would visit the transgressions of *Israel* vpon him.

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In this visitation or punishment their religious places or houses of religion, were to have a portion. It is plaine by the latter part of the fourteenth verse, *I will visit the altars of Beth-el: and the hornes of the Altar shall be cut off, and fall to the ground.*

Nor were their religious places only to partake of this visitation; but other places also, prophane and ciuill, their places of ordinary and common vse, their edifices and dwelling houses. Their doome is forespoken in the beginning of the 15. verse; *The winter house shall be smitten; so shall the summer house; the houses of Ivory shall perish, and the great houses shall have an end.*

For the seale and assurance of all, the conclusion of this Chapter is *Neum Ichonab, saith the Lord.*

Of Gods resolution to punish the sinnes of *Israel*, together with the visitation of their religious places, I entreated in my last Sermon. Now am I to proceed with the punishment intended to their prophane and ciuill places, to their places of ordinary and common vse, to their edifices and dwelling houses, thus deliuered in this fifteenth verse, *And*

I will smite the winter house with the summer house, and the houses of Ivory shall perish, and the great houses shall have an end.

For the easier handling of these words, I am to speake of an action, and of the object thereof: of a smiting, and of the things to be smitten: The smiting is the Lords, the things to be smitten belong to the *Israelites*. Of both in their order. First for the Action, for the smiting, which is Gods.

Percutiam, I will smite. The actions of God are of two sorts, *Immanent, or Transient.* Immanent are those, that remaine within himselfe, as to understand, to will, to loue. For alwayes and from all eternity God in himselfe understandeth, willeth, and louereth. The Transient actions of God are such as he in time produceth without himselfe. So he created the world, he ruleth it, and worketh all in all: he iustifieth, he regenerateth, he punishments. And of this ranke is his action of smiting.

Percutiam, I will smite. God in holy Scripture is said to smite, either immediately of himselfe, without meanes; or mediately,

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diatly, when he vseth meanes ; as Angells, good or bad ; or men, godly or wicked, or other creatures.

*God immediatly, of himselfe and without meanes, smote all the first-borne in the Land of Egypt, from the first-borne of Pharaoh that sat on his throne, unto the first-borne of the captiue that was in the dungeon, Exod. 12.29. God of himselfe smote them all. And though hee oft-times vses meanes, the ministery of Angells, men, or other creatures for the smiting of transgredours, yet is God iustly said to smite them. For the axiome of the Schooles is, *Actio non attribuitur instrumento proprie, sed principali agenti* : the action is not properly attributed to the instrument, but to the principall agent. The building of a house is not to be ascribed to the axe, but to the Carpenter that vseth the axe. Angels, men, and other creatures are vnto God, but as the axe is to the Carpenter, but as his instruments. Whensoeuer therefore through their ministery any euill shall betide vs, we are to acknowledge God to be the principall doer thereof. He it is that smiteth vs.*

2 King 19.35. It is true, that an Angell in one night smote in the campe of the Assyrians an hundred fourscore and five thousand, and, Esay 37.36. The Angell smote them, that is the letter ; But it was Angelus Domini ; it was the Angell of the Lord. The Lord sent that Angell to cut off all the mighty men of valour, and the Leaders and Captaines in the campe of King Sennacherib. The Lord sent him. The Lord then was agens principalis, he was the principall doer in that slaughter, the Angell was but his messenger, to put in execution the worke of the Lord. So the Lord was he that smote the Assyrians.

*Israel vnder the conduct of Moses smote two mighty Kings, Sibon of the Amorites, and Og of Bashan, Numb. 21.35. there Israel smote them ; yet, Psal. 136.17. the Lord is said to haue smitten them. *Percussit Reges magnos*, He smote great Kings, and slew famous Kings, Sibon King of the Amorites, and Og the King of Bashan. The Lord smote them. The Lord then was Agens principalis : he was the principall doer in this great ouerthrow, Israel did but execute what the Lord would haue done. So the Lord was he, that smote those Kings.*

*Tho. 1.2. qu. 16.
1.c. fi.*

If a ^a Lion smite vs vpon the way: if either ^b hunger, or thirst, if the heat or the Sunne smite vs: if our Vines ^c be smitten with batre, our Sycomore trees with frost, our flockes with hot thun-
der-boles, our ^d corne-fields with blasting and with mildew: if ^e Deut.28.21.
ourselves be smitten with consumptions, with fevers, with in-
flammations, with extreme burnings, with the ^f booch of Egypt, ^{• Vers.27.}
with the Emrods, with the scab, and with the itch, whereof
we cannot be healed: if we be smitten with ^g madnesse, with ^h Vers.18.
blindnesse, with astonishment of heart: if we be any way smitten,
whatsoeuer the meanes may be, it is the Lord that smiter vs.

Percutiet te Dominus, the Lord shall smite thee. It is in one ^{Vers.32,37,28,}
Chapter, in the 28. of Deuteronomie four times repeated, to ^{35.}
shew vnto vs that if we be smitten with any the now mentio-
ned miseries, or any other, it is the Lord that smiteth vs.

The Percutiam in my text serues for the corroboration of
this truth. Percutiam, I will smite the winter house with the
summer house. If then but a house be smitten, be it a winter
house, or a summer house, the Lord is he that hath smitten it.

So from this percutiam, I will smite, I, I, the Lord will smite,
arise this doctrine:

In the miseries or calamities, that doe befall vs in this life, we
must not looke to the instruments, but to the Lord, that smi-
teth by them.

Thus haue the godly euer done. Holy Job in his time did it.
The losse of all his substance and children by the Sabeans, ^{Job 1.15.}
Chaldeans, fire from Heauen, and a great wind from beyond
the wildernes, could not turne away his eyes from the God of
Heaven to those second causes. Those he knew to be but instru-
ments; the Lord was agens principalis; he was the chiefe doer.
This he acknowledgeth, and blesseth God for it: Dominus ab-
fuit, The Lord that gaue me all, hath taken all away, blessed be
the name of the Lord, Job 1.21.

Such was the practice of King David. Shimei, a man of the
family of the house of Saul, comes forth from Bahurim, curseth
still as he comes, meets the King, casts stones at him, railleth
vpon him, calleth him to his face a man of bloud, and a man of ^{2 Sam.16.5.}
Belial, a murderer and a wicked man. At so high a straine of
^{Vers.6.}
^{Vers.7.}
insolencie,

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vers. 9.

insolencie, how beares the King himselfe? Doth he suffer the railers head to be cut off? or, makes he any shew of impatiencie? No, His eye is to him, that is *agens principalis*, or *Primus motor*, euen to the Lord, the Principall agent and first mouer in all this businelle. *Shimei*, he knowes, is but the instrument to worke the will of the Lord. And therefore he saith to *Abishai*, 2 Sam. 16.10. *Let him curse, because the Lord hath said vnto him, Curse David.* Who shall then say, *Wherfore hast thou done so?* Suffer him to curse, for the Lord hath bidden him.

Not vnlike was the carriage of the blessed Apostles, Peter, John, and the rest, Act. 4.27. Though Herod, Pontius Pilat, the Gentiles, and the people of Israel, had crucified and put to death the Lord of life, our Lord and Sauiour Jesus Christ; yet did not the Apostles therefore grow into a rage, or bitter speeches against them. In that great execution of the Lord Jesus, there was vpon the hand of God. They knew, that Herod, Pontius Pilat, the Gentiles, and the Jews were but instruments. So their acknowledgement before the Lord, vers. 28. *Of a truth both Herod and Pontius Pilat, & the Gentiles, & the People of Israel were gathered together against thine holy Childe Jesus, for to doe whatsoever thy hand and thy counsel determined before to be done.*

Thus according to the examples of holy Job, King David, and the blessed Apostles, we are in the miseries and calamities that doe befall vs in this life, to looke not so much to the instruments, as to the Lord that smiteth by them.

And why so? The reason is, because all instruments are second causes; Angels, men, or other creatures haue no power at all against vs, but what is given them of God. So Jesus told Pilat, who had proudly said vnto him, *Knowest thou not, that I haue power to crucifie thee, and haue power to release thee?* No, saith Jesus, thou couldst haue no power at all against me, except it were given thee, ayde, frō aboue, Io. 19.11. I will but touch the vses.

One is, for the reproofe of such, who are of opinion, that God doth only suffer many things to be done. If he be *agens principalis*, the principall Agent in all actions, and all other agents are but his instruments, then is he not only a sufferer, but also an orderer, guider, and governour of all actions.

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The second is for the consutation of such as in their vaine thoughts imagine, that the miseries and calamities which befall men in this life, are but their *mis-fortunes*. If God be *agens principalis*, if he be the principall agent in all that is done vp-on the earth, then wretched man bleare not thine own eies to ascribe that to *haphazard* wherein the strokes of Gods hand appeare.

The third is for the admonishing of vs all, that in our miseries, or calamities, we behauie our selues with *patiance* toward the instruments, wherewith God smiteth vs. It will very ill beseme a man to be like vnto the *dogge*, that snatcheth at the *stone* thowne at him, without regard vnto the thrower.

The fourth is for consolation. It will be a comfort to vs in misery and distresse, to remember that God is *agens principalis*, that he hath a chiefe hand in all our troubles, and that others, of what ranke soeuer, are but his *instruments*; and therefore they can no further preuaile against vs, than the hand and *counsell* of God giues them leaue. This our comfort may rest vp-on that of S. Paul, I Cor. 10. 13. *God is faithfull: he will not suffer vs to be tempted above that we are able to beare, but will euen giue an issue with the temptation, that we may be able to beare it.* *Qui omnes dat tentanti Diabolo licentia, ipse dat tentatis misericordia;* Pet. Lomb. vpon the place: For God who giues the devill leaue to smite, giues also his mercy to them, that are smitten.

And thus from the Action, *the smiting*, which is the Lords, we are come to the obiect of the Action, to the thing to be smitten, which doe belong to the *Israelites*. The things to be smitten were their *houses*: which are here described from their vse, and precious matter whereof they were; and state. For vse they had their *winter houses* and *summer houses*. For precious matter, they had their *houses* of *Ivory*. For state they had their *great houses*. We will first take a view of their *houses* for vse, their *winter houses*, and their *summer houses*. Of them it is here said, in the first branch of this fifteenth verse:

Per centum domum byzantem cum domo astivâ: I will smite the winter house with the summer house.

Princes and great Lords of the East of old time had their

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Hieron.
Rupert.
Cvill.

Iunius.
P. scator.

change of houses: a house for winter, and a house for summer. The winter house was turned toward the South, and open to the heat of the Sunne for warmth. The summer house was turned toward the North from the Sunne, and lay open to the coole aire. So, for the variety of seasons they would be prouided either for cold or heat.

Iehoia:km, King of Iudah, had his winter house. For so we reade, Ier. 36.22. The King sate in the winter house in the ninth month, and there was a fire on the beastrh before him. And it is likely he had his summer house. Else why is this called his winter house? His summer house may be that, Ier.22.14. where the King saith, *Ædificabo mihi domum latans, cænacula spatiofa*: I will build me a wide house, & large chambers. Those chābers R. David calls *cænacula ventosa*, windy chambers, others, *perflabilia*, chambers with thorow aire; chambers with windowes made of purpose to let in the aire. Look the place and you will finde them sieled with Cedar, and painted with Vermilion. And this might wel be his summer house. But if you will haue a summer house in precise termes, turne yee to the booke of Judges, Chap.3.20. There shall you finde Eglo King of Moab sitting alone in a summer Parlour. Our English Bible in the margin calleth it a Parlour of cooling: iust as Iunius doth, *cænaculum refrigerationis*, a chamber or parlour of refrigeration. The old Latine calls it *estiuum cænaculum*, a summer chamber or parlour: the Septuagint, Τὸς ἑσπερὸν τὸ στενὸν, a summer garret in the highest part of the house.

Our Prophet here speaketh of both houses together, the winter house and the summer house, and threatneth the demolition or ruine of them both. Tossarius thus deliuers it in his Paraphrase, *Demolibor domum byensalem simul & estiuam, in quibus rex cum suis lascivire consuetit*: I will demolish both winterhouse and summer house in which the King was wont with his minions to play the wanton: I will overthrow them both.

It is not to be doubted, but that Amos by these winter and summer houses noteth the places of Princes and great ones of the State of Israel. As for the poorer sort, it is enough for them, if they haue but a cottage for their shelter as well in the winter

as

as in the summer season. They haue no charge of houses, nor change they parts of their houses to dwell more warmely in the winter, and more coolly in the summer. Non est ea commoditas pauperibus. No, the poore are not so accommodated. One habita-
tacle or mansion house sufficeth the for all their life time. And therfore is this passage directed to the rich, to the Princes and chiefe states of the kingdome of the ten Tribes, to checke them for their cost & pompe in building, & to assure them, that their spacious and magnificent houses shall not stand them in any stead, whē the vengeance of God shal shew it self against them.

That the rich are here intended, it is yet more plaine by the second branch of this fifteenth verse, which now followeth.

Et peribant domus eburnea, and the houies of Iuory shall perish] Thus are their houses described *ex materia pretiosa*, from the precious matter, wherof they were. They were *domus eburnea*; houses were they of Iuory.

The Hebrew calls them *בָּתְהַבְּשָׁנָה* *Batte basschen*, the houses of a tooth, meaning the tooth of the Elephant: and therefore these houses with the Greeks are *οἴνοι ἐλεφάντος*, houses of the Elephant, that is, of the tooth of the Elephant, which is Iuory.

Theophrastus affirmeth that there is a minerall Iuory found within the ground as well blacke as white. But this is not of that. This is of the tooth, and white. Plin. Hist. Nat. lib. 36. cap. 18.

The teeth of Elephants were of a very high price, for that they yeelded the matter of greatest request, and most commendable for the making of the statues and images of the Heathen gods. In their Temples were to be seene Elephant's teeth of the greatest size; and yet in the marches of Africke where it confineth with *Æthiopia*, the very principals and corner posts of their houses were made of Iuory, yea therewith they made mounds and pales both to inclose their grounds, and also to keepe in their beasts within their parks, if it be true which Polybius reporteth from the authority of King *Gulussa*.

If *Gulussa* his testimony be true, it seemes they had in those dayes no want of Iuory.

In the Sacred volume of Gods word, I reade of benches of Iuory, *Ezech. 27. 6.* of beds of Iuory, *Amos 6. 4.* of a Tower of Iuory,

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Ivory, Cant. 7.4. of a house of Ivory which King Abab made, 1 King. 22.39. of Palaces of Ivory, Psal. 45.8. Why then may not the houses of Ivory in my text stand according to the history? Saint Hierome thinkes they may.

But the stremme of *Expositors* runneth another way. They wil haue these *domus eburnea* to be but *ebrurata*: Those houses of *Ivory* they will haue to be only houses couered with *Ivory*. With *Ionathan* in his paraphrase, they are not *ades eburnea*, houses of *Ivory*, but *ades ebore tessellata & calata*, houses couered and engraued with *Ivory*. Nor doth *Mercerus* think, that these houses of *Ivory* were so called, as if they were all of *Ivory*, but because they were *ebore tessellata*, decked with *Ivory* checkerwise. *Homer* when he extolleth and setteth out in the highest degree the most stately palaces of Kings and Princes, for the matter, wherwith they were wont to be adorned, he nameth *brasse*, *gold*, *amber*, *silver*, & *Ivory*. *Ivory* then was rather for ornament, than for a maine building. And therfore well may these *domus eburnea* be but *Ebrurata*, these houses of *Ivory* may be but houses checkered, decked, inlaid, or trimmed with *Ivory*. And though they were but such, yet such they were, that the poore could not compasse; so that from hence also it is evident, that this passage is directed to the rich, to the Princes and chiefe States of the kingdome of the ten Tribes, to checke them for their sumptuous and proud buildings, and to assure them that their houses of *Ivory* shall not stead them, when the vengeance of God will shew it selfe against them: For *Persibunt domus eburnea*, their houses of *Ivory* shall perish.

There is yet a third branch of this 15. verse, which makes it probable that this passage is directed to the rich, to the Princes and chiefe States of the kingdom of the ten Tribes; and that is, *Et deficient domus magne*; and the great houses shall haue an end. And how should the poore come by great houses? With *Iunius* and *Piscator*, they are *domus ample*, large, wide, lofty houses, and of great compasse: and are such houses for the poore? With the *Hebrew Schooles* they are not only *ample*, but also *splendide & magnifice*, they are gorgeous and magnificent. They are houses, not only of commodity and vse, such as the houses

houses of the Vulgar and common sort vse to be, but such as haue in them superfluity, splendor, and pompe. And experience teacheth that rich and great men vse to exceed, not only in their diet and apparell, but also in their palaces and dwelling houses. Thus are the houses of the Israelites described from the state; they are *Domus magna*, great houses they are.

Great! yea, and many. For so the *Vulgar Latine* here readeth, *Dissipabuntur ades multa*, many houses shall be brought to nought. *Many houses!* The reading is embraced by Luther, Oecolampadius, Brentius, Pellican, Vatablus, Mercer, and Drusius. Nor will I reject it, sith the word in the originall **רַבִּים** **רַבִּים** signifieth both great and many. **רַבִּים** great houses or many houses shall bee brought to nought, shall ^a cease, shall ^b haue an end.

But is all this to be so for certaine? Yes. For **זֶה** **דְּרוֹתָה** **זֶה** **נָא** **נָא** **לְהֻנָּה**, the Lord hath said it.

I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses, or many houses, shall haue an end, Saith the Lord.

Saith the Lord } It is the seale and assurance of all, and makes for the authority of this passage. Authority it had enough from the 13. verse, *Saith the Lord God, the God of Hosts. It is here redoubled, Saith the Lord.*

Hath the Lord said it? Then surely he will doe it. Hath the Lord spoken it? Then out of doubt he will accomplish it. For he is not, as man, that he should lie, nor as the sonne of man, that he should repent. All his words, yea, all the tides of all his words are *Yea, and Amen*; Heaven and Earth shall perish, before one iota or one tittle of his words shall passe vnfurnished. He hath said it, and he will not fail to make it good: *I will smite the winter house with the summer house, and the houses of ivory shall perish, and the great houses shall haue an end,*

Numb. 23. 19.

Matth. 5. 18.

Thus much hee spoken for the exposition of the words. Now let vs see what point of observation may from hence arise for our further profit.

In that our Prophet here seemeth to reprove and tax the rich

^a Oecolamp.

^b Drusius.

Vatablus.

Mercer.

Iunius.

Piscator.

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richmen, Princes, and others in the Kingdome of the Ten Tribes for their variety, cost, and state in their buildings, by threatening destruction to their winter houses and summer houses, to their houses of iuory, and to their great houses, this question is propounded : Whether it be lawfull for Kings, Princes, and other men of state to build such houses?

Petrus Lusitanus thus resolves it. If Kings, Princes, and other men of state be otherwise godly and faihfull, and studious of Gods worship, and mindfull of the poore, they may without sinne build such sumptuous and magnificent houses and palaces, according to their owne reuenues and estate.

Such houses King Salomon built, and is not reprooved. He was building of his owne house thirteene yeeres. He built also the house of the forest of Lebanon : and he made a house for Pharaobs daughter. All these houses were of precious stones according to the measures of hewed stones, sawed with Sawes within and without, euen from the foundation vnto the coping, 1 King. 7. 9. These doubtlesse were costly and magnificent houses, yet is Salomon commended for building them.

And yet nevertheleſſe is all such building blame-worthy, and to be reprooved, if it exceed the measure of the ability and dignity of the builder. For then there is a necessity of oppressing the poore. Against such builders there is a wo gone forth, Jer. 22. 13. *Woe vnto him that buildeth by unrighteouſneſſe, and his chambers by wrong.*

Againe, though a builder exceed not the measure of his ability and dignity, yet may his building bee reproueable through the vanity of his intention ; if his intendment be not Gods honour, but his owne praise ; for haughtiness and pride of minde makes the best action faulty.

So much for the question : proceed we to the obſtruſion.

From the demolition and ouerthrow here threatened, and after in due time brought to passe vpon the winter house, with the summer house, vpon the houses of iuory, and vpon the great houses in the Kingdome of the Ten Tribes, we may make this obſtruſion : that

All the aid and succour a man bath from his buildings whatsoever,

euer is vaine, if once the wrath of God break forth against him.

If once the wrath of God break forth against vs, alas, what shall faire, rich, and great buildings availe vs? If these might haue yeelded any succour in the day of the Lords visitation, the *Israelites* might haue found it. But they together with their buildings, though full of state and pompe, are perisched and come to nougat. And is it not in like sort fallen out with other most flourishing common wealths, and most mighty Kingdome? The daily change of things doth abundantly euict, that there is nothing in this world perpetuall.

Here then may *Filius huius seculi*, this worlds darlings, some rich men, be reproved for a vanity of theirs. They see that death comes alike to all; to the rich, as to the poore; and yet they dreame of nothing else, than of a perpetuity of life here. For so they order all their waies, as if they were to liue here for euer. They build them houses, great and goodly houses, and spare no cost to adorne and deck them gorgeously, supposing hereby to continue a perpetuity of their name.

This vanity of theirs the *Psalmit* of old hath very well discouered, *Psal. 49. 10, 11.* They see that wise men also die and perish together, as well as the ignorant and foolish, and leaue their riches for other. And yet they thinke, that their houses shall continue for euer; and that their dwelling places shall endure from generation to generation: and call their lands after their owne names.

By which their vanity they seeme to acknowledge no other life but this; Whatsoeuer we preach vnto them of that better life, that heauenly and eternall life, they beleue it not; but rather they deride it as fabulous. But it at any time they are conuincid in conscience, that thereremaineth after this a better life, yet they desire it not. Their onely desire and wish is, to dwell here for euer. Their inward thought is, that their houses shall continue for euer, and their dwelling places to all generations: and for this purpose, they call their lands after their owne names. They will no other Paradise but this.

As vaine were they that built the Tower of Babel, *Gen. 11. 4.*
Goe to, say they, *Let vs build vs a City, and a Tower, whose top*

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Gen. 10.10.

Antiq. Ind. lib. I.
cap. 5.De confus. ling.
468.

may reach unto Heaven, and let vs make vs a name, lest we bee scattered abroad vpon the face of the whole earth. Let vs build vs a City and a Tower! One reason is a desire of dominion. Hugo saith, *Factum esse cupiditate regnandi*: that Nimrod set forward the worke, that it might be the beginning and chiefe of his Kingdome. Another reason is, *Ne dividamur*, lest we be scattered. They built them a City and a Tower to maintaine society that they might dwell together, and not be scattered vpon the face of the whole earth. Josephus thinks they did it of purpose, to oppose themselves against the ordinance and commandement of God, who would haue them dispersed into diuers parts, that the world might be replenished. A third reason is, *Ve celebremus nomen nostrum*, to get vs a name. They built them a City and a Tower to grow famous thereby. Philo saith, they did write their names in this Tower, to reviuie their memory with posterity.

In this their proud enterprise they sinned grievously. They sinned through their impiety towards God, *Erigeant turrim contra Dominum*, saith S. Augustine, *De Cini. Dei l. 16. c. 4.* they erected a Tower in despight of God. The Prophet *Esay*, according to this patterne bringeth in the King of Babel thus vaunting himselfe, *I will ascend above the height of the clouds, I will be like the most high*, *Chap. 34. 14.*

Secondly, they sinned through vanity. For what more vaine than to negle~~t~~ Heaven, where onely immortality is to be found, and to seeke to be famous on earth, where there is nothing that is not vaine, and transitory? See, saith Chrysostome, the root of euill, they seeke to be famous, *adificis, non eleemosynis*, by buildings, not by almes.

Thirdly, they sinned through disobedience. For knowing, that it was Gods ordinance, that the earth by them should be replenished, they did wilfully oppose themselves against it. They would liue together, and would not be dispersed, as even now I told you out of *Josephus*.

Fourthly, they sinned through impudency. Philo cries out vpon it; *O insignis impudentiam!* O notoribus impudency! whereas they should rather haue couered their sinnes, they proclaimē

proclaime their pride, their tyranny, their voluptuousnesse, to all posterity.

Absalon was a vaine builder too. Too much giuen to ambitious ostentation, he built him a pillar to be a monument of his fame vnto posterity. And why did he so? because forsooth he had no sonne to keepe his name in remembrance, 2 Sam. 18. 18. *Carthusian* giues the reason, because he was *cupidissimus laudis humanae*, most desirous of the praise of men. But how fared he with this his pride? The vengeance of God did soone attache him. For besides that, he was smitten through with darts, as he hung by the baire of the head, so was he also stoned by Gods iust judgement, by whose Law, they which were disobedient to their parents, were stoned to death: and now instead of that pillar, he lieth shrowded under a heape of stones.

I haue yet one builder more to acquaint you with, and he is as vaine as those that are gone before. It is the rich man in the *Gospele*, Luk. 12. 16. When his ground had brought forth plentifully, he said within himselfe: *What shall I doe, because I haue no roome where to beslow my fruits?* This will I doe: I will pull downne my Barnes, and build greater, and therewill I beslow all my fruits and my goods. And will say to my soule, Soule, thou hast much goods laid up for many yeeres; take thine ease, eat, drinke, and be merry.

Out of doubt this man thought himselfe passing wise, in his resolution to build new barnes. But let vs a little examine his care. I haue, saith he, no roome where to beslow my fruites. *Mentitur*, saith *Stella*. Helies; Had he not the houses of the poore and their bodies, where he might beslow his fruites? These were the Barnes prouided for him by the Lord, where if he would lay vp his fruites, neither moth nor rust could hurt them. Thou canst not any way better preserve thy fruites than if thou distribute them among the poore. Herewith agreeith that of *Salomon*, Prou. 3.9. *Give unto the poore of the first fruites of thine increase: so shall thy barnes be filled with plenty.*

But the rich man cares not what *Salomon* saies. Hee holds on his resolution: *Destrans horrea mea & majora faciam; I will pull downe my barnes, and build greater.* He speakes,

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saith *Stella*, as if he were mad, and as one fitter to be purged with *Hellebor*. I will pull downe my barnes and make greater! He should rather haue said, *Aperiam horrea mea, & dabo indigentibus*: I will open my barnes, and giue to them that want; or, as Saint *Ambrose* elegantly enlargeth it; *Aperiam horrea mea; ingrediantur, qui famem tolerare non queunt; venient inopes, intrent pauperes, repleteant finis suos, &c.* I will open my barnes; if any cannot endure famine, let them come in; let the needy come, let the poore enter, let them fill their bosomes: downe with the walls which exclude the hungry. Why shall I hide that wherewith God abundantly enableth me to relieve others? Why shall I with locke and bolt shut vp the Corne, which God maketh to grow and abound in the common fields without a keeper?

Thus should the rich man haue said. But his note is of another straine: *I will pull downe my barnes, and build greater;* and ouer-joyed with the abundance of his increase, he thus flattereth his soule: *Soule, thou hast much goods laid vp for many yeeres.*

For many yeeres! O *cœcitas avari!* It is Saint *Augustines* exclamation, *Homil. 48.* O the blindnesse of a couerous man! *Vana nox es supererat, & de multorum annorum vis à satagebat:* he had but one night to liue, and yet he was as carefull, as if he were to liue many yeeres. And in this veine he cheeres vp his soule: *Soule, take thine ease, eat, drinke, and be merry.* It is the voice of some *Sardanapalus*, or, of some *Hog of Epicurus* his heard.

Soule, take thine ease, eat, drinke, and be merry! Ω της αλογια! O the folly of this couerous wretch, saith *Basil*; If thou hadst had a Swines soule, what else couldst thou haue said vnto it? Of mercy, of almes, of charity, of vertue, here is not a word; All here is for iollity: *Take thine ease, eat, drinke, and be merry.*

But what is the issue, what the end hereof? It is no more but this, "Agayr, thou foole, this night shall thy soule be required of thee, then whose shall those things bee which thou hast prouided?"

Thou foole! It is all the commendation he hath for his ouer-much

much care and soliciunde. And a foole he is called for diuers reasons.

First, he is a foole, because in his owne eyes he seemeth to be wise. He will seeme to be liberall and magnificent, where-
as indeed he is greedy of money and a niggard. Salomon hath
a fit censure of him, *Prov. 26. 12.* *Seest thou a man wise in his
owne conceit? there is more hope of a foole than of him.*

Prov. 28. 11.

Secondly, he is a foole, because hee keepeth those things
which are lost by keeping, and by losing are preserued. Such
is your corne. If you keepe it, it will be lost; if you lose it, that
is, if you sow it and spread it abroad vpon the earth, it will be
multiplied, and will returne home vnto you with increase.
Whenee the aduice of *Ecclesiasticus* is, *Chap. 29. 10.* *Lose
thy money for thy brother and thy friend: and let it not rust vnder
a stoneto be lost.* You see there is a losing that there bee
no losing.

Thirdly this rich man is a foole, because he taketh no care
for a house or mansion, wherein he may dwell for euer, and
yet builds him great houses and palaces, where he is to abide
but for a night. For, if this life be compared with that which
is to come, it may well be stiled a night. *Vana nox est,* it is a
night that soone vanishest. So is the hope of this rich man:
it passeth away as the rembrance of a guest, that carrieth but a
day or a night. *Wisa. 5. 14.*

Fourthly, he is afoole, because though he hath no power ouer
daies or times, yet he promiseth vnto his soule the enjoying of
many yeeres. Soule, thou hast much goods laid vp for many yeeres.

For this, and other reasons, God himselfe puts the foole vpon
this man; for God said vnto him, *Augeu, thou foole, this
night shall thy soule be required of thee.*

What! A rich man a foole! And that, by the sentence of God.
*So is every one that layeth up treasure for himselfe, and is not rich
towards God.* And so are these other vaine builders, of whom
euernow you heard: who erecting cities, towers, pillars, winter
houses, summer houses, houses of Iuory, great and goodly
houses, only for monuments to continue a perpetuall of their
names here vpon earth, as if there were no other life but this.

Luk. 12. 21.

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doe evidently declare, that in heart they say, there is no God.
And are they not fooles that say so?

The roiall Prophet in expresse and plaine termes saith, they are, *Psal. 14.1.* The foole hath said in his heart, there is no God. Is it not all one, as if he had said, *Who so ever saith in heart there is no God, he is a foole?* Now that it may appeare to be no fudden, or rash censure of his, but a thing well conceited and meditated by him, he iterateth the same againe, *Psal. 53.1.* The foole hath said in his heart there is no God.

In Prologo. c. 3.
Tom. 3.

In Psal. 51.

But why saith he so? *Cur, saith Anselme, nisi quia stultus & insipiens est?* Why is it, that the foole doth say there is no God? Surely, even for this reason, because he is a foole. But why saith he so in heart, rather than in mouth? Saint Hilary will tell you why: Because if he should utter it in his words, as he smothers it in his thoughts, *Stultus esse (sicnt est) publici assensus iudicio argueretur*, he should publikely be taken to be a foole, as he is, even by generall consent.

But leaue we these fooles, these Cosmopolites to their beauen vpon earth, siche they looke for no other beauen. Leaue we them to their planting, transplanting, building, rebuilding, studying for roome to lay vp their fruits, *non in visceribus pauperum*, not in the bowels of the poore, but in their enlarged barnes. We are sure they will build neither *Church* nor *Hospital*, either *in cultum Christi*, or *culturam Christiani*, either to the service of Christ, or to the comfort of any Christian.

Wherfore leaue wee them, and reflect wee our eyes for a while to our owne houses, to see how we may build them faire to the Lord. These our houses whereof I now speake we build, and God buildeth: *Nos, bene vivendo; Deus, ut bene vivamus, operando, August. de Cenit. Dei l. 17. c. 12.* We build by living well; and God by assisting vs by his grace, that we may live well. For *Nisi Dominus adificaverit*, Except the Lord build the house, they labour in vaine that build it, *Psal. 127.1.*

These our houses are not materiall, but spirituall, they are our hearts; *Dominus nostra corda nostra sunt*, so the same Father vpon the 74. Psalme: Our houses are our hearts. Here is good dwelling, if they be cleansed from iniquty. If we loue the Lord

Vulg.

Iesu,

Iesus, and keepe his words, his Father will loue vs, and they both will come unto vs, and make their abode with vs, Job. 14. 23. their abode will be by grace in these houses of ours, our hearts. Yet may they in a spirituall vnderstanding be those same houses of Ivory, Psal. 45. Houses of Ivory, great and regall houses, the tabernacles of God, are *corda sanctorum*, they are the Aug. in Psal. 44. hearts of the Saints.

Other houses we haue for our solace, as that, Cant. 1. 17. The beames of our house are Cedars, our galleries are of Firre. Such houses are the congregations of the Saints; the places where we doe sweetly conuerse and walke together. They are firme and dureing like Cedars among the trees, not subiect through Gods protecting grace to vtter corruption: and they are like to galleries of sweet wood, full of pleasure and contentment, through the fauourable acceptation of God, and his word.

Those beames of Cedar and galleries of Firre, haue respect vnto the buildings and palaces of Kings, eouered flat with batlements, with galleries on the top: and do shew vnto vs by the similitude of these two odiferous and not putrifying trees, that the ioyning and coupling of the Bridegrome, Christ Iesus, and his Spouse, the Church, withdraweth vs from the stench and corruption of this vile world, and maketh of our foules and bodies, so many houses and Temples, dedicated vnto God. And for this reason S. Paul calleth you the Temple of God, 1 Cor. 3. 16. Know yee not, that yee are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple yee are. In the same Epsit. Chap. 6. 19. Yee are the Temple of the Holy Ghost. What? Know yee not, that your body is the Temple of the Holy Ghost, which is in you, which yee haue of God, and yet are not your owne? For yee are bought with a price, therfore glorie God in your body, and in your spirit which are Gods.

Once more the same Apostle calleth you the Temple of God, 2 Cor. 6. 16. Yee are the Temple of the living God, and he proues it from the testimony of God himselfe: I will dwell in you, and walk in you: and I will be your God, and you shall be my people.

Leuit. 26. 12.
Ezecl. 36. 26, 27.

The Seuenteenth Lecture.

Is the testimony of God himselfe produced by the Apostle to proue that yee are *Templum Dei vini*, the Temple of God, of the living God, and that your body is the Temple of the Holy Ghost? O, looke yee to the trimming vp of this house, to the decking and adorning of this temple. Your body, it is the Temple of the Holy Ghost; it is the Temple of God, defile it not.

and Lombard.
1 Cor. 6.

Sweetly S. Ambrose: *Si non parcis tibi propter te, vel parcet tibi propter Deum, qui sibi fecit te dominum:* If thou spare not thy selfe for thine owne sake, yet spare thy selfe for Gods sake, who hath vouchsased to make thee, *tby body*, a house, a Temple for his holy habitation. What shall I say more, but put you in remembrance, that we haue yet another house in store for the fulfilling of our ioy? For we know, that if our earthly house of this tabernacle were dissolved, we haue a building of God, an house, not made with hand, but eternall in the Heavens, 2 Cor. 5. 1. This same οικία ἀρετῶν, this house not made with hand, whether it be the glory of the soule and life eternall, as some doe vnderstand it; or the body glorified in the resurrection, as others: it is a house full of contentment and beatitude. And we haue it. *Habemus spe, habebimus re:* wee haue it in hope, we shall haue it in possession. We haue it, saith the Apostle, because we shall *as certainly haue* it, as if we had it already in full fruition.

To this fulnesse of contentment
and beatitude God in his
good time bring vs all
for Christ Iesus
sake.

FINIS.

19 MB 67



Lord what is man that thou takest knowledge
of him, or the sonne of ma

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